

Theosophick
Letters
or
Epistles
Of the Man,
From God Enlightned, in Grace :
Jacob Behme

O F
Old Seidenburg
Wherein
Every where are Divine blessed Exhortations to
True Repentance and Amendment.

As also
Plaine Instructions concerning the highly
worthy and Precious Knowledge
Of the

Divine and Naturall
VVISDOME

Together with a right Touchstone or Tryall
of *These Times* for an Introduction to the
Authours *other* writings published
in English,

For the good of the sincere Lovers of true Christianity.

By
JOHN SPARROW.

LONDON: Printed by M.W. for Giles Calvert, at the Sign of the
Black Spread Eagle, at the West End of St. Pauls, 1661.

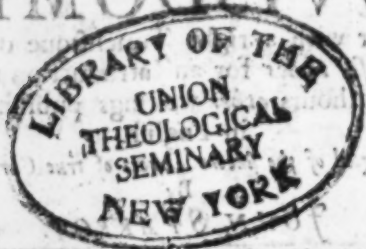
Abraham van Franckenberg
270125

Epistles

An
Abstract out of Herre Abraham van Franckenbergs Letter of
7 September, 1651. concerning the Explanation
20 August,
of the Copper Title of Jacob Bohm's
Theosophic & Epistles.

1. In the Title page of the Epistles, at the Right hand above is a Dove with an Olive Branch: at the Left hand the City Alexandria; or Leiden; with the Dove, which carrieth a Letter or Epistle sealed up, as Histories mention.
2. These are Two Doves in the Middle of which, is The holy Spirit in the forme of a Dove, with the Gospel of Peace.
3. Thus there are THREE Doves, signifying the Three-fold Spirits the 1. of God, the 2. of Nature, the 3. of Art.

VALISDOME



The Preface of Abraham Von Franckenberg the Publisher of Jacob Boem's EXII. Letters called Theosophick Epistles.

Whereof 21. not being yet in English are here translated and published; with a Letter, concerning the Author here also Englished.

The Preface

To the Reader who loveth God and the Truth

IF thou art minded fruitfully to know the true simplicity of The blessed saving Faith; and the cleare immaculate innocency of the holy Life of God in CHRIST JESU, together with the secret Mystery of the Divine and Naturall wisdom, from or out of the Light of Grace and of Nature, in a very Childlike and fundamentall way, to Thy Temporal and Eternal welfare, blessedness or Happiness and Salvation: Then thou wilt assuredly, in these hitherto unknown to the world, yet very Christian and divinely blessed Epistles; find a distinct plain Glimpse and Relish thereof to thy satisfaction and content.

2. Which, not in that regard, among other causes, not without extraordinary paines and Cost, have brought to light and published, whereby the searcher of the divine and Naturall WONDERS, and secret Mysteries, might have a true Exemplar or Pattern, and then not taken out of Books of humane Art, but such instruction as is received and brought forth, out of the Divinely revealed and Living EXPERIENCE; every one according to his own measure; and might thereby honourably and edifyingly, build up and refresh or quicken himself in a Christian brotherly Union and Communion.

3. As, the right manner of understanding and use of these writings, especially with repentant and Operating fruits, in all blessedness and wayes of Salvation, will clearly and further manifest.

4. Concerning the Author JACOB BOEME called the The-
tonick of Old-Seidenburg; in his other herein mentioned and signified, Wonder-writings, More will be mentioned and declared concerning his Person and Gift; where the desirous seeker may find it; and with these truly Christian Epistles he may be prepared in the future the more fitly to peruse the Great work of his other writings.

5. Which we also with the assistance of God, for the higher knowledge of the present More scornfull and perverted, then divinely Learned

A.V.F. Preface to L. B. LXII. Epistles.

not world, in divine and Naturall wisdoms: not sparing either diligent Labour or Cost: for the honour and benefit of the Germane OR High-Dutch Nation, have attempted the work of publishing them in Print under the Title

following.

THEOSOPHIA THEUTONICA

Oder

OFFENBARUNG

Gottlicher und Natürlicher

WEISHEIT.

Subscribed.

Abraham von Frankenburg.

L.
M. H.
H. B.
A. F.
V.

THEOSOPHIA TEUTONICA

OR

The Revelation of

Divine and Naturall

WISDOME

The Ninth Epistle

To C. B. Of the 12. September 1620.

Light, Salvation and Eternall Power, out of the wel-spring or
fountaine of the Heart of JESUS CHRIST, be our re-
freshing or Quickning, and Enlivening.

Honourable and Esteemed Sir: and in Christ, loving Brother,
the Letter you sent me, with the inclosed *Rix-Dollar*, I re-
ceived, and returne you thanks for it, God will, according to his
word, richly repay it.

2. Although * the Gifts of God are not sold for Money or any * Acts 3. 18.
of this worlds Good, yet I find in you, according to your Letter,
an Earnest diligence, in that you are desirous to study the divine
wisdome, and that you have a Zeale, your self to write out a Copy,
of that which is given me from God out of *Grace*; and I ac-
knowledge it to be done out of Thankfulness and obedience to-
wards God; and in that regard, I also willingly accept it.

3. And exhort you brotherly in Christ, that you proceed
according to the Course you have begun, to strive as a *Constant*
Soldier, against own-self outward Reason in Flesh and Bloud;
also against the Devill and the *Hypocritical* flattering Evill world;
with firme trust and Confidence in God, with a zealous Spirit
and *Milde*, in a still quiet Life; whereby you may obtaine the
Noble *Crown* or Garland of Victory; which indeed assisteth a
young fellow-companion fearing God and is very acceptable, in the
presence of God and his Angels: which if it be once set upon
you, you will well *discerne* * What God IS and CAN * NOTE.
doe.

4. And then you will not much need to learn of others when
the right Teacher is IN your selfe; who Teacheth ALL Men.
and confirmeth that to Gods Children which he teacheth from or out
of *Mat. 13. for* † the Kingdoms of God is IN Men; if he be borne a- † Luk 17. 21.
gaine in Christ.

5. As you will find it sufficiently described in my writings,
which are not proceeded or sprung from concept or *Opinion*,
but in such a way, as *themselves* signifie and Express: viz. con-
cerning

cerning the Soldierly Combat, and what I have attained thereby, and HOW I have overcome.

6. I have written this for my own Remembrance and Meditation, also for their sakes, whom God will visit or stirre up thereby, and also Crowne with THIS Garland, as indeed is given me to know, for which things sake, I have written according to the High Gifts in the Light of God, and suppressed the outward Reason as folly or a foolish Virgin, and not advanced my outward Life and honour thereby, because much scorne and persecution hath become my wages, besides; what further may attend me at hand.

7. But I account it enough for me, if I may but bring my Garland along with me out of this world into my true native Fathers Country, then have I honour enough and riches enough; * *The Serpens must still in this life alwayes bruse or sting the womens Seede in the Heele.*

* Gen: 3. 15.

† Joh: 3. 7.

* 2 Tim: 2. 11,
12.

† Phil: 3. 10. 11.

Rom: 8. 29.

8. In the Crosse affliction and tribulation, † *we must be borne away*, for, * *If we would live with Christ, we must also be persecuted with him, and die with him*, and be buried in him, also rise againe in Him, and Eternally live in him; become wholly † *conformable to his Image*, and come to him only under his Purple Mantle, he only must cover us, else we are in the Devills and Antichrists Nett, and stand with the Babylonish Whore quite Naked; and ashamed before the Countenance of God.

9. But seeing God hath already opened your Heart, so that you see with other Eyes; therefore it is highly necessary to proceed on, and to remaine Constant; for he that will crowne you is already upon the way, but you must * *endure the Affliction* and hold out, and not give way or roome to the fleshy Reason, for the Devill vehemently sets upon the Graine of Mustardseeds, which becometh sowne by the Holy Spirit, he would continually destroy it.

* James 1. 12.

10. It goeth with a New borne Child of Christ, as with a young tender Tree, which is easily destroyed, but when it groweth and becometh strong, then it can stand; and though likely many times a Branch is torne off by a storme of winde, yet the Stock or Body standeth; and bringeth forth other Branches.

11. But it must be earnestness that will fight with the Devill and overcome the Anger of God; Owne Reason must drown and kill IT self, and give it self up into God, that God might live in the understanding of Man; that he might be his willing and doing, else there is no finding in the divine wisdom; the Spirit of God must only find it selfe in Man, that the true Image may be his work and wonder.

III. For, all whatsoever is taught and spoken concerning God,

God, without the Spirit of God, is but Babel, let it play the hypocrite and flatter how it will, Gods spirit must ſpeake from or out of US, if our ſpeech be acceptable before God.

13. For, he himſelf preſenteth us before God: for, and in, himſelf, he bringeth our will ſpirit with, and in, himſelf, into God, and confirmeth us to be his children in *Chriſt*; it is HE that findeth us, WE cannot finde him, but his Will ſtandeth preſented to us, HE hath IN *Chriſt*, ſpread abroad both his Armes on the *Croſſe*; to receive or embrace us; we ſhould only caſt our ſelves into or upon him, and goe forth out of Reaſon and Malice.

14. If we doe that, then we fall to him into Chriſts Armes, and there he ſecketh and findeth us in him, and, there we become his owne and his dwelling houſe; and there he followeth after our will ſpirit, and *is ſubject to us*, and all whatſoever we then performe or doe, THAT is acceptable to him, and * *all theſe works*

† 1 Cor. 14. 34

* Rev. 14. 13.

follow us, and are our Eternall boaſting, and become put on to us, as a garment, to Gods honour and deeds of wonder; † *for* which things ſake, God hath moved himſelf to the Creation of Man, and for which things ſake God became Man, that he might deliver us from Evil.

† NOTE.

15. Therefore ſeeing you have my writings in your hands, I give you to underſtand, that you ſhould only Childlike and ſimply conſider them; and ſo you may finde the *Pearle therein*, for ſharp or acute * ſearching alone doth it not; but to will and doe WELL; for the Pearle lyeth not in the LETTER, but as above mentioned.

* Searching only, doth not find the Pearle.

16. In the Book that is ſent with this, which alſo is borne out of this Schoole, you will finde further ground concerning this Authour.

17. But if any thing ſhall be too hard in the Underſtanding I would, if you ſignifie it unto me, cleere and illuſtrate it, though I have once to ſpeak with your ſelf herein, if an Opportunity afford.

18. As for the Two other little bookes, viz: the *New Teſtament*, † *and the* Second and Third part of † *Gnorbi Seaman*; have a little patience, for they *are* not yet in my hands, till the *Leipſick Mart*, but I am confident, then they ſhall be ſent you. And I commend you into the brotherly Love in Chriſt. Dated as above.

The NAME of the LORD is a ſtrong Fortreſs; the righteous runneth into it and is Exalted.

Jacob Behme.

The Thirteenth Epistle

To C. B.

8. Junii, 1612.

The open Fountaine in the Heart of Jesus Christ be our
Quickening or refreshings!

* The Aurora.

† Silefia.
* Spark,
* Beissen,
* Saxony.

† NOTE
The Golden
Age will be-
gin in the
Midst of the
Fire in Babel.

* Rev. 10. 7.
† Math. 7. 7.

HONOURABLE and Esteemed Sir: high friend in the Love of *Christ* after wishing you all health and welfare, I acquaint you friendly, that this * writing accompanying this Letter, is sought and read by many learned and Noble Persons with delight and Longing desire: and are so very much spread abroad, that I very much wonder at it, and it is done wholly without my knowledge.

2. Men very much, in all † *Silefia* as also in many places in the * *Mark, Meissen* and *Saxony*, as letters dayly come to my hand that are sent, signifying the desire of them: also eminent people; Entreate they may be put in *Print*; which to me at present, while *Babell Burneth*, is not acceptable or convenient, but will have its Time: for the † *Aurum seculum* or Golden Age, will begin to spring in the Midst of the Fire in Babel.

3. This I mention faithfully from a true heart, for you to Consider, and to stir you up, in the desire, in our IMMANUEL, as one of the first Fruits, comprehended under * the Sound of the Seventh Trumpet.

4. † *Seek*, sayth *Christ*, and you shall find; the Noble PEARLE, revealeth or Manifesteth it selfe in those, which at present seeke it; for it is an acceptable Time; BOTH in *Heaven* and *Hell*; both Dorcs stand at present open with their desire: It is a time to seeke ones self; let none take it otherwise then in Earnest: else he falleth home into the fierce wrathfull Anger of God, and will be comprehended in the Vengeance of the fierce wrath.

5. Onely be humble a little while under the Crosse; May will well bring forth * ITS *Rosar*, and the Lilly branch, its fruit.

* NOTE,

6. It is well for him that hath it in his heart, it will serve to his.

his highest honour, for this worlds honour is but *Dung to the Divine.*

7. This I mention to you as to my beloved in the *LORD Christ*; from a true Heart, to put you in Mind and encourage you in the *LORD.*

8. And I commend you to the *Love* of *JESUS CHRIST.* Dated * *Septem.* at * *Gerlinz* as above.

Your willing Servant,

Jacob Behme.

The fourteenth Epistle

Of the 22. Junij 1651. To *C. B.*

The Open well-spring or fountain in the heart of *Jesus Christ*, be our quickning or refreshing.

MY Dear Herr *Christians*, and high friend. Your welfare and happiness is alwayes dear to me. I send you herewith, *De tribus Principiis*, the Book of the *Three Principles*; to write it out fully, if you please, and I exhort you in the Love of *Christ*, as one member should do to the other; to be diligent in study and prayer to God; that our Faith and knowledge, may grow and take place one among another; and that we at length, might reap the fruit thereof, and enjoy it.

1. Be only watchfull in *Christ*, to fight against the *Reason* and the *world*, and the *will of the FLESH*; and fight like a valiant *Souldier*; your victory is in the *Lords* who will let it upon Thee, when it pleaseth him.

2. The *Crown* is deposited and laid by for you, for which you fight, it will not repent you; but the *Wound-Marks of Christ* you must bear in this world, and * *be to usformable to his Image*; else you attain NOT the *Crown*; this I acquaint you with, in a brotherly Manner. * *Philiz. 10. 11. Rom: 8. 29.*

3. Prepare your self diligently, for there is a *Great Storm* at hand; that you may be preserved to the praise of God, and to the year of the *Lilly* which *springeth*; committing you to the Love of *Jesus Christ*.

4. I pray you after you have written it out; to send it again, for it is desired; *Scholars* are found to whom it is to be lent.

The

The Nineteenth Epistle

of the 3. July 1622. to Herr

† *Christians.*

† C. B.

Gods Grace, Salvation and Eternall Light, be our quickning or refreshing.

TRuly honourable, and esteemed Sir: my very loving good friend; Let my willing and diligent service at all times be presented, together with the *Desire* of all welfare and happinesse to you.

2. Your Letter sent to me in the *Advent*, I have received, and understand your very industrious and Christian Mind and *desire*; and though I am a stranger to you, yet I have out of Herr *Walters* Letter sufficient information concerning your * Conversation and Person.

3. And moreover, he giveth me to know, your very longing and industrious desire, in your Letter you sent me, and therein I am not only willing, to receive you into my skill and friendship, but I rejoyce most highly, that such a Mind as *yours* is born of God; and I exhort you Christianly to remain steadfast therein; and then you will attain all *whatsoever* your honourable Mind wisheth or desireth; and you will in a while experience, in your selfe; what manner of writings they are, which you as I perceive, have lately received from Herr *Walter*, though I suppose you have very little perused them.

4. But there shall very shortly, if you be desirous of it, a very excellent *cleer* work, be sent to you, which will highly rejoyce you, for as I perceive from Mr. *Walter* and also from your selfe, the Authour of them is unknown to you, he may well come to be known to you, if you have a longing after the Noble or precious Stone, *Lapis Philosophorum*, the Philosophers Stone, spiritually.

5. Then in that, when you attain it, you will have the *Highest Joy*; you will love and esteem it above Gold and all the world; for it is fairer or brighter then the SUN, and more costly or precious then the *Heaven*, and whosoever findeth it, is Richer then any Prince on Earth; he hath the Art and understanding of the whole world, and in him lyeth hidden ALL the POWERS of Heaven and Earth.

6. † *You have with Mary elected or chosen the best part*, in that you let your *youth* not on worldly pomp state or Pride; but do offer it up to God; and though you thereby sit a little while in dark obscurity,

† *Luke 10. 42.*

ty, yet you will therefrom attain *Eternall Light*, this I commend to you friendly and intend it faithfully.

7. And it will well hereafter be discovered to you, who is the *Author* of the writing; and it shall faithfully be imparted to you, for there is but a *small part* of them come to your hands: but there hath been a *hinderance* that I could not now send them with this, you shall shortly have them if you have a mind to them.

8. You will see very precious Noble rare and excellent things, which *for the most part* have been hidden from the beginning of the world hitherto: about which all the *Learned* have danced and sought after them, and some have supposed they had the Noble Stone: but the Time was not yet come: which God vouchsafeth to the *last world*. Herewith I commend you to the divine protection and Grace. Dated as above.

Your always willing Servant,

Jacob Behme.

The One and Twentieth Epistle

of the 8. July 1621.

An Hept C. B.

I Intimately hint to you, that you *prepare* for the vehement Tribulation, will exceedingly, seize upon some of our Countrey.

2. But do you seek diligently, to include or inclose your self in *THAT Peace*, which Christ hath brought again to us, and to defend your self with it, as with a Wall or Fortresse.

3. For *BABEL* must drink up an earnest severe draught, and even that which she hath procured with Abomination, all Chains and Bands will flie asunder and not hold, and all will fly in peeces; but when it stands clearly so; * THEN cometh suddenly the destruction.

4. The Highnesse or loftinesse of the world, is it self blind at present; and will not see what it doth to it self, but will shortly become Seeing, * when the MISERY will passe upon, or seize upon, Body and Soul. And I commend you into the Meek or Gentle Love of Jesus Christ. Dated as above.

* NOTE
Thess 5. 3.

Your willing Servant,

Jacob Behme.

The

XXIII. Epist: *We must be constant in Christs warfare.*

The Three and Twentieth Epistle

of the 29. October 1621. An Epist

C. B.

Emanuel!

* Rev: 22. 16.

HONourable, much beloved High friend in *Christ*. I wish to you only and solely, what my Soul wisheth continually and desireth from God: viz: the right true knowledge of God, in the Love of JESUS CHRIST; that the * *bright Morning Star*, might continually arise to you and shine in you, through this *valle of Misery*, to your Eternal Joy.

2. And I exhort you in the Love of Christ: out of my hearty good intentions towards you, that you go on and remain constant in the way you have begun in *CHRISTS Warfare*, that the little Paradisicall Tree or Plant may spring and take root, you will afterwards well see your Noble or precious fruit, and Eternally enjoy it, and sufficiently refresh your self therewith, though indeed it be covered a long while with the Earthly Field or Soyl, yet the Noble GOLD springeth or groweth *without any Ceasing at all*.

† Beuten.

3. How it goes with your brother at † *Beuten*, to whom you have lent those writings, and what Judgement he maketh of them, were very acceptable to me to know, for there are more people at *Beuten* besides, who also have some of them, and exceedingly desire the other; and you would shew a service to your loving brother and others, if you would lend them what they shall desire more, of them: I will send you *somewhat more* shortly, which yet you want.

4. *Herr Caspar Lindner*, Customer at *Beuten* and one of the Councill, is also a Lover of them, if he shall desire any of them, you should do well; to lend them to him, he useth not to keep them Long.

5. *These writings* are spread abroad farre and wide in many Countries: among high and Low, and partly hath sounded and been known to *highly Learned* people: God guide it to his honour and Glory.

6. I send you with directions *Three Sacks* for the Corn which *Herr Rodolf* will send, pray take so much pains for me as to receive it: When *Specht* or the other from * *Rausche* will come over, if you see him tell him of it, and bid him take it up, I will seek about for him and tell him as much, he will bring it to me very well, I will requite it again friendly. And I commend you into the Love of JESUS CHRIST. Dated as above.

* Rausche.

Your willingly serviceable Friend and Brother,

Jacob Behme.

The

The Six and Twentieth Epistle

of the 28. of April, 1622.

An *Hebr* C. B.

The Open fountain in the Heart of *Jesus Christ*, be our
quickning or refreshing, and constant Light.

Honourable and esteemed, in *Christ* Loving Sir and friend, let my
faithfull wilhes for you, of the Love and Grace of our Saviour
Christ, and all temporall wellfare, be presented to you.

2. When I perceived from the forementioned People, *how much*
Sir, you are a Lover of God and of the study of wisdom; I could not
forbear, faithfullly from a true heart; although in a manner, I am un-
known to you; to seek you with this Letter out of a Christian
Mind, and to procure acquaintance with you.

3. For it joyeth me at the Heart, when I perceive, how Gods
Love worketh in his Children, and I rejoyce with and in them, in
the Lives-Tree *Jesus Christ*, in and out of which, we become begot-
ten and new born, and are branches or little sprouts in him.

4. Therefore hath my mind stirred me up, to seek and to refresh
my self with you Sir as with my fellow Member, in the Spirit and
Love of *Christ*; * *though absent, yet in the will: spirit present*, especially
in this troublesome time, wherein we are surrounded with Enemies
on all sides, and that our Tree, is very weak and withered in many
Branches.

* 1 Cor: 5. 3.
Col: 2. 5.

5. But seeing the Grace-Sun, JESUS CHRIST, at present shineth
with a bright aspect on us, and openeth his Dore, of Love and high
knowledge, in many severall Gifts, so that we know the great won-
ders of his unspeakable wisdom; therefore we should do well to
+ *exhort one another in Love as Brethren*, * and go out from BABEL which
is kindled or inflamed in the Anger-Fire of God, for it is really a time
of great earnestnesse or severity, wherein we should seek with great
earnestnesse to know our selves, and see where we are.

+ Heb: 3. 13.
* Rev: 18. 4.

6. And yet it is so, that men see at present many glorious
faire sprouts, as it were with wonder, in the Tree of CHRIST, also in
the Middt in the fire of God, at which I highly rejoyce, that the
Grace-Sun, shineth forth again in bright cleernesse, and that God still
keepeeth his faithfull promise.

7. In that he saith in *Isaiah*, + *He hath signed or imprinted us in his*
hands, which in some Men at present sheweth it self in Power, how
the Fountain of JESUS CHRIST worketh powerfully in them;
which in * short time will be done yet more strongly, as he hath pro-

+ *Isai: 49. 16.*

* NOTE

- † Isa. 44. 3. mised us in his Prophets, † *That in the Last time, he will pour out his Spirit upon all Flesh, * and the Gospel of God shall be preached in all the world, for a witness to all Nations;* And also now more and more the time
 Joel 2. 28. *for a witness to all Nations;*
 Acts 2. 17, 18. *draweth neer at hand, that the Beast together with the*
 * Math. 24. 14. *whore in the Apocalips or Revelations, shall be destroyed,*
 Mark 13. 10.
 † Luke. 21. 18. *Therefore we may well † lift up our heads to the Mountains of God, and rejoyce, therefore, that our Redemption draweth neer.*

8. * Seeing then God hath intrusted me with a little Talent, of his Noble Bounty, out of his well-spring or Fountain of Christ, to know BOTH the Heavenly and also the outward Naturall wisdom.

9. I have therefore the more refreshing in the Children of the wisdom of Christ; and though I may be unknown to you Sir, yet you should not account me in your Mind a stranger, who is bound thereto, as a Member in the Love of Christ, and I entreat, if you please, that you would take me into your friendship and acquaintance.

10. Till our Noble *Paul* Train of Christ, shall be become manifested IN Us, * AFTER the Vale of the Tabernacle, and that we shall dwell together in a brotherly Communion, and THEN we will indeed recreate our selves in, that which we have begun here in a brotherly union, and in that regard, though absent as to the body, we will in the Spirit and fore-taste thereof, exhort and comfort one another, and I pray you friendly to observe it.

11. By *Herr D. G.* You May Sir see somewhat of my Gifts, if you have a Mind, to behold your selfe in the divine Exercise in high or sublime divine things, which are indeed high, and yet are described in the meane and lowest simplicity.

12. But since it is intrusted to me, as Gods Bounty, therefore I impart it very willingly and faithfully to the hungry Hearts.

13. And I will commend you Sir, and yours into the Meek Love of *Jesus Christ*, and intreat you in my behalfe to salute *Herr J. B.* as a Lover, as also *Herr J. G. B.* friendly: Dated at * *Gersitz* as above.

* *Gersitz*

Sir, Your willing Servant,

Jacob Behms.

The

The Seaven and Twentieth Epistle

of the 21. Junij 1622.

An Epistle C. B.

The Open Fountain of *Jesw Christ* be our quickning or refreshing and Constant Light.

MY very worthy and Loving friend, I wish you and yours, and to all the Children of *Christ*, in the Kingdome of our Angelicall Fraternity, Gods Love and Blessing, that the fountain of *Christ* in us, may spring up, grow and bear much Fruit, in which sprouting, our true Regeneration consisteth, and I hope assuredly in God, as indeed is shewed to me, that the time is NEER at hand, wherein it will cleerly sprout, which I rejoyce at.

2. And though at present I see the *fire* burn in *Babell*, yet out of the *FIRE* will arise a cleer *shining Light*, which will drive away the dark night, but through a great anxious Birth, will THAT be generated.

3. I exhort my loving hearers, that they would give up themselves into that *anxious* birth or Geniture, that they may also sprout forth in the Life of God, in the Light; and not be comprehended in the *Turks*; which abominably, at present spreadeth abroad with its Properties; viz: with *Covetousnesse*, *Envy*, *Anger*, and *Pride*, and the *Fruits* that grow out from thence, powerfully draweth its fire to it, in which they sleeperly burn in many places.

4. I have upon desire and entreaty, made a little Book of *Repentance*; together with a form of Prayer; which is all very Earnestly, and a right beginning and Entrancie into the *Theosophick* School, which upon desire I herewith send to *Herr R. B. G.* at *Weiche*, *Switzerland*. and entreat you, to send it to him, and you may please to open it, and if you please also to write a Copy of it speedily, only let the writing to *Herr R.* remain sealed.

5. And that you will not, if it may be, keep it above three or four dayes by you, seeing it is small, it may be soon Copied out, and be sent to *Herr R.*

6. Also your Brother is not to be forgotten; for without doubt it will be acceptable to him, and be a true KEY, whom I according to my salutations desire as much good for, as to my owne Life.

XXVII. Epist: *Out of the anxious Birth ariseth the Light.*

7. If you would enter into the Practice of this Book, then you would soon *experience*, its profit, for it is generated out of an anxious Twig, through Fire, and it was and is my own very process or way, *whereby* I have attained the PEARL of the divine knowledge.

8. And though indeed, I must live in weaknesse or infirmity as other Men, yet the *Pearl* is more dear to me then *all* the worlds Good, for the sake of which I willingly suffer and bear all, that I may but retain or keep that.

Sagan

9. Yet I herewith acquaint you, that *Herr D. A. B. M.* at Sagan, hath written to me now the *Third Time*, and desired friendship with me, and earnestly entreated me to lend him *some* of these writings.

10. But though I have almost none of mine at home, yet I would serve him with somewhat to Copy out; and see whether it might turn to Gods honour; but if you *observe*, that it is to find fault with them, or pry censoriously into them, which yet I hope to be otherwise, then you will know further what to do.

* Gal. 6. 7.

11. Build and get encrease, as you have gotten encrease, from the Divine Grace, you will well ** resp what you have sown.*

12. But as soon as you can, send him this Letter, written to him, together with a Treatise of your writing, and signifie to him, that he should not keep it long as some do.

13. He is truly esteemed by me, yet Men should see what God will do; with the book of *Repentance* herewith sent; when you have copied it out, you may well get encrease, for, it hath a great *Harvest*, and *None* is much against it, if he be but a Man and Not a Beast. Thus I commend you to the meek Love of JESUS CHRIST! Dated as above.

Your willing Servant and Brother,

Jacob Behme.

The

The One and Thirtieth Epistle

of the 12. November 1622.

To Herr C. B.

V. H. I. L. I. C.

Our Salvation is in the Life of *Jesum Christ.*

M^{I.}Y very loving Sir and worthy friend, I wish you much Joy in the Power of the *Divine Vision*, Inventibility and *Perceptibility*; together with bodily welfare; and I rejoyce at your stedfastness in the divine Exercise, which to me is a Mark of the *Eternall Fraternity*, in the *Divine Essence*, and I exhort you in Love therein to remain, in earnest stedfastness; and to wait for the *Eternall Wages*, only not to turn to worldly scorn and *Apish-Mimick works*, or Imitation.

2. For a true Christian, must not onely be a Mouth-or-Verball Christian, but walking Christ, in his way or Proesse, and * *put on Christ*: which I hope is cleerly done by you, only do not put on the Devils flattering or *Hypocriticall* worldly Vizard: for *this Time* is short upon, which the *Eternall wages* followeth; and pray salute in my behalfe your brethren and fellow-brethren in the Lord.

* Rom: 13. 14.
Gal: 3. 27.

3. I send you here *Two Sacks*, and pray you to take the pains to fill them with *Corn*, and take notice and seal it a little, in the *Sack* there is a packet to Herr *Rudolph von Gerdorf*, and to Herr *Fredorick von Kregwitz*: which should only be sent to Herr *Gerdorffen*, he will send Herr *Kregwitz*'s part well enough: but pray take the pains to convey it to Herr *Gerdorffen*, if you cannot light upon a Messenger to your Mind, then send it by a Messenger on purpose, he will be well payed by *Gerdorffen*, else I will pay him my selfe if he do not.

4. Pray make up the pack again, for I have left it unsealed for you, there is with each Letter a Treatise annexed, which are usefull for you, you should do well to copy them out with the soonest convenience, and then *speedily* without further delay, send it to the fore-mentioned place.

5. But pray pack each Treatise to its *proper* peculiar Letter, and seal that by it selfe, that each *Treatise* may not want its own Letter.

6. By

6. By Herr Kregwitz Letter you should only write out the bound or stitched Treatise, the other two sheets that are loose, or *unsewed*, you may have of Herr Gersdorffen: Kregwitz, hath the beginning, fair.

Beuten.
The Apology
to Efsaiah
Stiesel, and
Ezekiel Mathr,
their follow-
ers called Per-
secutists.

7. Concerning the *List of Books* from Herr Lindenern at Beuten, I answer, that those *Mentioned Books* are all mine, which were all made half a year agoe, and part of them this *Summer*. That which you have now received of Gersdorffen, is one against the *Methists*, and here in Kregwitz writing you may find also one of true *Resignation*, the other are partly great ones, especially the Book *de signatura Rerum*, the signature or impress of things, concerning the Originall of the Creation and of its Form or Impression, a very high work of fourty one sheets which is copied out once and again.

Brucks
Troppen

8. Doctor Bruck hath also one, and Doctor Gyller of Troppen, hath one, when I have gotten them into my hands, I will send you still one after another; do but signifie to me when you have leisure to write, if you will write out those which you have now gotten from Gersdorffen, you may do it, only first write out the Two which I now send with this, and send them away, and send over to me with the Care, Herr Gersdorff's writing.

Lauten-moritz
Boehmia
Lippe

9. Concerning the *Cosacks*; I acquaint you, that they lye in Lauten-moritz in *Boehmia*, even to Lippe, and very much wast the Country, it is said they are to draw by us, and go towards Poland.

Lusatia

10. But we have nothing certain; but I suppose they will remain in *Boehmis* or *Lusatia*, and not see Poland, for we shall shortly have new Times, the Present Peace is not firme, for the *sickness* is to Death, and was never greater, as time will manifest.

11. But how else it is with you, and what your Condition is, I would fain know, if you had written me what to pay, I would have sent it to you, I know Sir, well enough that you will have opportunity to write it out: and I commend you to the Love of JESUS CHRIST.

Jacob Behme.

The Four and Thirtieth Epistle

of the 13. December, 1622.

To Herrn C. B.

Our Salvation is in the Life of *Iesus Christ*.

M^Y very Loving and worthy Sir, and good friend: I wish unto you, Gods rich *Grace*, in the *Temporall and Eternall Salvation*! And acquaint you, that I have safely received your Letter.

2. Also I rejoyce, at your constant divine Mind, which I hope in God, doth still more and more grow and increase in divine knowledge, wherein Sir you are bound up therewith, in the band of the Living God, and may be defended in *This great Tribulation*, which at present is begun.

3. It is time earnestly, at present to shelter our selves in the fountain of Life, *JESUS CHRIST*: for the *Sword* of Gods Anger will mightily Cut, and be set against Body and Soul.

4. Therefore we should do well to bannish the *Antichrist*, the *Beast* and the *whore* out of the HEART; for they shall and must fall, but in whomsoever they shall still be found, those will the *Turbs* take away with them.

5. *New Spring*, I have a purpose if God permit and afford us so much peace and quiet, to see you Personally, and a little supply, what is necessary, as also with other good friends and brethren in *Christ*, and I exhort you faithfully to *prepare for Tribulation*, for it cannot otherwise be, it is neer and goeth on mightily in *Turbs Magna*, in the Great Turba.

6. This dear time of *fearcity*, will be greater, and be brought into great *Necessity*; and every one should apply himself to earnest Sincerity, Great Warres Upstairs and Insurrections Calamity and Death, will mightily fall in, in a *short* time.

This Sir, I acquaint you with, in my knowledge, for your brotherly consideration.

7. But if you have any desire to read my writings, you may procure them from Herr Doctor *Gordorffs*: I have written to him about you

XL. Epist: *One accounted himself as dung in the presence of God.*
 you, he will be very well contented therewith, and thus I commit
 you to the Meek gentle Love of Jesus Christ! Dated in haste as
 above.

Your willing Servant,

Jacob Behme.

The Fortieth Epistle

To Herr **C. B.**
 of the 13. October 1623.

V. H. I. L. I. C. I. V.

Vnser. Heil. Im. Leben. Jesu. Christi. In. Uni!
 Our. Salvation, is in. the Life. of Jesus. Christ. In. Us!

I.

* Col. 3. 16.

Very loving Sir, Brother *Christianus*, I wish you the operative
 power of God, that the fountain in the *Life* of JESUS CHRIST
 may flow up in you **richly*, and that your Soul may continually be
 satisfied and refreshed, therein; and may drink of this holy water,
 and therein grow and sprout; and bear much good fruit: as also bo-
 dily welfare!

2. And I rejoyce at your happy condition, and that God hath re-
 stored your house or family to *health* again, praised be God; that you
 are yet in health, and know it operatively in *my Talent*; for God
 hath more and more opened to me his Grace-Dore, and not *alone* to
 ME, but also to many OTHERS, who get to read these writings,
 whose heart God hath touched; so that they are entered into *repem-*
tance and *Conversion* or amendment; and are in themselves come to
 the *Inward* divine vision, and desire to cast away the *Garnets* of
Sinnes and Impurity, and to follow CHRIST in *Life* and
Will.

3. As indeed a few dayes agoe, such a Motion of *Two Persons* were presented to me, who indeed are high in the world, and loved the world before; In whom I saw the New Birth in Great power, and in triumph of Divine Knowledge, in such humility and deepe expression: that I never saw the like from my very childhood, except what God hath wrought in my selfe poore Man, which had not been possible for me to beleieve, if I had not found it by Experience, and had the like.

4. One of which did despise himself as to his Earthly worlds matters, and *disesteemed* his former conversation; who did also, so deeply sink downe into *Resignation* and into *Repentance*, that he accounted himself TOO unworthy, to pour out his *Prayers* before God, but esteemed himself as dead and altogether unworthy, and fell into Gods *Mercy*, let him doe through and with him what he would, and that he would pray and Repent through him.

5. Upon which instantly the divine SUN shone in him, and through his Mouth for THREE *houres* spake nothing Else but these words * GOD, † DUNG, GOD, DUNG; And accounted HIMSELF as Dung in the presence of GOD; in which Expression, the divine Sun of the joyfullness and Great Knowledge arose; and wholly carried about and renewed his Heart and Minde.

* NOTE.
ODEE.
† ROTE.

To GOD I am
but DUNG,
or filthy Rot-
tenness.

6. Upon which, hether with another Man in the like condition came to me; after I had seen that Motion in him, and did highly rejoyce with me in that through my Book of *Repentance*, THEY were brought to IT.

7. As indeed in a little time many MORE also were seen in the Like condition, so that thus I did with great wonder perceive; how the Doore of Grace so mightily moved it self, and in those who are earnest, openeth it self: as hath a long time before been shewed to me: in which deare Sir and brother, I in certaine truth, and in the presence of God, doe relate and shew to you, seeing you are one of the First Fruits of those to whose hands this Talent is come through the divine appointment.

8. Which you have also received with Joy, and have taken great pains therewith, and though you do not long after such a thing as above mentioned, concerning the TWO Persons, nor labour for it, that you might receive it from God; which if you did, would be a great Joy to me in my spirit; yet indeed a Man should not purpose to receive from God, according to his owne will, but only sink downe into Gods will; as the forementioned

Persons; that God might with him, doe, know, will, and enlighten, and leade him, how HE will.

9. But I would informe you of this in Love, for I well know, that your Soule will together with them and me rejoyce therout also.

10. Further I acquaint you, that God hath brought some *Pharisees*, which were such before, and reproached me, to the *Light*, and Converted them, so that *they* desire to have and read these writings; and now teach the *New Birth* and *Renovation* in the *Spirit* of CHRIST, and doe esteem and teach, that all *Disputation* is *Dung*, and an unprofitable frivolous thing, but direct men to the *LIFE* of Christ, as indeed they are newly desired and written for, by *high Potentates* or *Great men*, so that it is hoped the *Day-Break* is neere at hand.

11. For it is found moreover, at present, that *OUR*

LEARNED Men love them very much, with whom I have much conversation, this I mention for your consideration, because it is well known to me, that with you also the *Wolfe* standeth behinde the *Lamb*; and would devoure all.

* NOTE.

† Joh. 15. 5.

12. * Yet be of good Comfort, and *help to pray and work*, for our *wages* will be given to us in *PARADISE*, we should not desire wages *HERE*; for † we are Christs *Branches* on his *vine*, and should beare good fruit unto him; which he himself worketh or bringeth forth through US.

* 1 Pet. 5. 7.

13. God will fill our Bellies well enough; let us only be contented with a little, * *he will take care for us*: though it may be he often *permieth* Tribulation, yet it will come to a good End or Issue, and though it may be we must suffer *disgrace* and *Misery* for his knowledge sake, also if we should altogether loose the *outward Life* for it; † yet must all *serve for the Best*, to the *Children* of God; for it continueth here but for a *Moment*, upon which our *Harvest* followeth, * *of that which we have sown*.

† Rom. 8. 28.

* Gal. 6. 7.

† Corrector.

14. I pray Sir from me salute your brother the † *Counsellor*, with the Salutation of our Lord JESUS CHRIST, as also all those who know me in Love, and Love me in the *Truth*; with whom you are acquainted and have to doe; and so I commit you together with them, to the Mecke Love of *Jesus Christ*! Dated as above.

Your willing Servant in the Love of Christ.

Jacob Behme.

The

The Three and Fortieth Epistle

To Her C. B.

Of the 27. of December, 1623.

Our Salvation is in the Life of Jesus Christ in ca.

I.
DEarely, beloved Sir *Christianus*; after wishing you the Divine Love-working! I would faine know, your *condition* how it is with you, whether you are still assaulted with the Pharisaicall venom or *Poyson*; whose *Fire* is *weere*, wherein it shall be *Transmuted* or changed, under which we waite in *divine Patience*; for I perceive, that very poyson with you in *Bebell*, will burne very much against *me* and *you*.

2. But I have seen also on the contrary to that, the Great *Love-Fire* to be kindled in some, so that I know certainly that the time of the *divine* visitation is *NEERE* and cleerly at hand; you together with me, and other Children of *CHRIST*, should take it in *Patience* till the Anger of God overthrow the *Evill Beast*, together with the *Whore*.

3. We ought as Children of Christ, to suffer with Christ, and in suffering to be made conformable to his Image; only *let it not seeme strange to you*, if *the world hate you* and be fiercely enraged with you; it must be so, the worlds Enmity is our *Exaltation* in *CHRIST*, for we are strange Guests in the world, and wander in the Pilgrims Path into our Fathers or *Native* Country againe! And Commit you to the Love of *JESUS CHRIST*! Dated as above.

Yours in the Love of Jesus Christ well known,

Jacob Behme.

The Five and Fortieth Epistle

To Herr C. B.

Of the 4. of Aprill. 1624.

Our Salvation is in the Life of *Jesus Christ* In *US*.

I.

MY very loving Sir, *Christians*, after the Working Love of our *LORD Jesus Christ*, in Soule and Body, desired for you; I acquaint you: I have safely received both your Letters together with your packet of both the Bookes.

Zitta.

Dresden.

2. But I have been come home these *Few dayes* after I had *Journeyed eight dayes and almost nights*, and have not been at home these *Six weekes*, else I would have answered you long agoe: also as soon as I came home, I sent a little Letter, to *Zitta* for your Bookes; and informed the *Herr* who formerly did bid *five Rixdollers* for them, that they were with me, but he was not at home; but *Journeyed to Dresden*, and I have yet no answer from him, till he come home, if I could find him *any where Else*, I would willingly do it.

* The way to
Christ.

3. And I further acquaint you; that *Satan* in our *Chief Priest*, is enraged against the * printed little Book, and as it were raving and Mad, with *Cursing and reproaching*, *lying and Murthering*, so that I powerfully see; that this Book is totally against the *Devill*, and he would faine murther me for it, and I must at present because of his horrible persecution stand under the *Crosse* of *CHRIST*, and beare the *Marks* of his wounds for the *Devill* vomits out now his *Last Poyson*.

4. How it is with your Father and Brother, together with the *Comessor*, whom I desire you to salute from me, I would faine know; and what Men with *YOU*, *Judg* of the printed Book, and whether it be reproached: With *US*, many hungry Hearts rejoyce at it. But the *Chief Evill Man* or *Superintendent*, relisheth it *NOT*; seeing

seeing it teacheth *Repentance* and *Prayer*. And so I commend you to the Love of our LORD *Jesus Christ*: Dated in *Gerlitz*: as a- *Geplizt*.
hove.

Your alwayes in the Love of Christ
true faithfull friend,

Jacob Behme.

The Six and Fortieth Epistle

Of the 6. of *April*. 1624.

To Herr. J. S.

Our Salvation is in the Life of *Jesus Christ* in US.

1.

MY Deare and Worthy friend, Sir *John Sigismund*, after my hearty wishing of the Continuall Enduring Love working, of our Lord *Jesus Christ*, in Soule and Spirit, that the Sun of the Divine Love may Eternally shine, in, your heavenly Talent given you of God, that I might Eternally rejoyce my self with you.

2. At present I acquaint you, that *Satan* is so very Angry against us, as if we had destroyed his *Total Hell*, whereas it is but only begun in some Few Men, that his Den of Robbery is stormed and assaulted.

3. But seeing we will not afford him any Lodging further in Our selves therefore he is become so raving against us, that he supposeth he shall cast us out of the world, that thereby No more such little *Harbes* or *Lillies* may grow in his supposed Garden, which he would have planted with sinne in *Adam*; which we will submit to our Lord God, and leave it to him, what he will use * US his new planted *Rosebud* for, and stand still with Patience in Hope, under the Crosse of our Lord *Jesus Christ*, and † heare what the Lord will say, what he will doe with his Instrument.

* J.B. Gods
new Planted
Rosebud.

† Psal. 83. 8.

4. As I came from you home, I found *Satans* prepared Bed, wherein

wherein he would have laid me: If God had not hindred it through some honest hearts, to whom our way is more known.

* *Primate*.

5. For the Superintendent, or Chief Pharisee, viz. the * *Primate*, hath so vehemently raged against the *Printed Booke*, as if his sonne had been murdered, and all his Goods burnt; and hath vomited out such a heap of Lyes against me, together with such reproachfull taking away my reputation, as in his herewith sent publique

† *Gregory Rick-
ers* Book to
which J. B.
hath written
his Apologie.

* *Lignitz*.
Gerlitz.
Weichbild
Lignitz.

† *Pasquill Pamphlet* or *Libell*, is to be read.

6. Such shamefull lying and scandall, he hath not only broached in the *Pulpit*, but also hath written about it to * *Lignitz* to the Pastor called *Frisum*, and desireth him not only to proclaime it in the *Pulpit* as he also hath done, but cause it to be printed; and admonisheth him to complaine against it to the *Councill-Court* at *Gerlitz*, and present it in such *Names*, as if it were the Complaint of ALL the *Priests* in *Weichbild* *Lignitz* against my writings. Especially against the printed Little Book.

7. This hath *Frisum* done, and represented me to a Councillor at *Gerlitz*: upon the Desire of our *Primate*, so, with a Lying Letter.

8. Upon this, our *Primate*, hath often run to the Chiefest *Lords* of our City, and so vehemently raged against me with Lyes, and exclaimed against me, and desired, that as soon as I should come home, they might put me into *Prison*, and then banish me out of the City, also he put in such a Lying complaint to the *Councill*, and Evers fired Hell against me and prepared the *Lake*.

9. But seeing *Most* of the *Lords* of the *Councill*, had read my little printed Book, and found *Nothing* unchristian-like therein, but was very much liked and loved by some of them, also by many of the *Burgers*, therefore many of them, accounted such proposall and desire of the *Primate* to be unequall, and that there was no just cause for such persecution of me, and spake against it and said, that THIS Religion was NOT *New*; but it was even the *GROUND* of the Ancient holy *Fathers*, wherein men might find many More such like bookes.

10. But some, especiall whom the *Primate* had instigated, have thought it good to summon me and compell me to come before a *Councill*, I should see whether the *Emperor* or *Prince Elector* would not be stirred up by the *Priests*, to suffer them to lay hold on me, as it is just to come to pass, when I came before the *Councill*, it was said thus to me: they ordered

* *Answer* to
Gregory Rick

237.

a little that they might not be troubled or disquieted with me.
11. Upon this I had framed my * *Answer* in writing and would have

have deliver'd it up to them; But the *Primate* hindred, so that they should not receive any *Answer* from me in writing, for he feared HE must be constrained, to Answer for his Eyes.

12. And so it was not received by the *Councill*, but I was only warn'd to goe aside out of the way, or a while, to live with some people that would *entertaine me*; and so submit to them, that they might be at Quiet, but No command was laid upon me.

13. Upon this I answered, that seeing *Men* would not heare my Answer, that I might declare my *Innocency*, and could be admitted to no *Defence* against the *Primate's* complaints & unjust Slanders; I must commit it to God; and see whether God would bring me somewhere to honest good people, and so shelter me at length that I might once get out of the *Primates* sight.

14. Which was acceptable to them, but they gave NO command that I should and must be gone, but only *admonished* me.

15. Whereupon I went home from the *Councill*, where, at the *Councill Dore* in the outward *Porch*, some spitefull scooners of the *Primates* retinue, and perhaps sent by him stood and desired me, and one of them a wicked Buffoone did anotoinize me from the Crowne of the Head to the Soale of the Foot; concerning my *Cloaths* and *Gisfe*, and did so vehemently fall upon the Holy Spirit and Scorned IT, at last he also said: That at length the Holy Spirit would be as Common as *Peeces* of Leather at the *Skinners*.

16. Thus this took an End; and the *Primate* upon this caused this *Passquill* or *Libell* to be printed; and now I must instantly stand under the *Crosse* of CHRIST; let God order it according to his *Council*!

17. I entreate you sir: that you would let me know your *pleasure* herein, and to signify it to me; I suffer it all with patience but my Children will thereby be shamefully *diseredit*, which yet must be, that the *Measure* may be full, and the punishment come.

18. I entreate you to salute, *Herr, Doctor Keschwitzgen* and then also, *Herr Abraham von Franckenberg*, together with your Lady *Mother*, and all the deare children of *Christ*, that are with you; the Messenger is in hast expecting the Letter else I would have written more.

19. And I commend you together to the Love of JESUS CHRIST, I will shortly see you againe; all our acquaintance salute you. Dated as above.

Your, in the Love of Jesus Christ, willing servant

Jacob Behme.

The

The Nine and Fortieth Epistle

To Herr C. B.

Of the 5. of May, 1624.

Our Salvation is in Christ.

I.

MY beloved Sir, *Christiansus*, after, desiring all blessed welfare to your peace and Quiet Rest, I wish you the defence and protection of God, that he will Guard you with his loving Angels, and bring you to honest Christian Hearts: and preserve you with Health, and that he will perfect through you, his owne will.

2. I have now written to Herr Baltasar walter, at Leipzig * Mart, and sent him with it the Booke of the Election of Grace or Predestination of Forty-two sheetes, as also of *Christ's Testaments*, of Sixteen Sheetes also, Twenty-seaven sheetes upon *Genesis*, together with a *Clavis* of these writings of Six sheetes; and then Three Copies of my little printed Booke.

3. Also, I have Answered to both the Herrs of † Lubeck, who have written to me, and sent each of them a Copie of the little printed booke, who are well known to Herr Walter.

4. Salute your Brother the Herr Conreßor, and I take it with great thankfulness, that he will accept my Letters, and I will often send him somewhat.

5. Next friday, I take my Journey to * Dresden, where I am called to the Prince Electors Council, to speak with them as also with Herr H. Verwalters of the Laboratory in † Schloß.

6. God afford his Grace and favour in it! so I commend you to the Love of *Jesus Christ*. Dated as above.

Your, in the Love of Christ, willing servant,

Jacob Behme.

The

Leipzig
* Mart.

42. Sheetes.

16. Sheetes.

27. Sheetes.

6. Sheetes.

3. Copies of
the way to
Christ.

† Lubeck.

* Dresden.

† Schloß.

The Two and Fiftieth Epistle

Of the 15. of May, 1624.

To Her T. K.

Immanuel.

MY very loving and worthy Sir and Brother; in the Life and in the power of our LORD *Jesus Christ*; after wishing you the divine Love, and Patience under the * *Crosse* *
of *Christ*, I acquaint you, that I have safely received your *letter*, and therein discern your Christian brotherly Love, as indeed it was well known to me before, and I first rejoyce at your, and My, health; I am also praised be God, in Good condition, together with *Herr Melchior Berni*, gotten hither to *Herr Benedi H.* where all Christian love and friendship is afforded me, and they are likewise in good conversation one with another, also my coming, is Related by *Herr H.* almost to all the Prince Electors Council, who most of them read and Love my little printed Book: and acknowledge it for a divine Gift, and make use of it dayly, and have oftentimes desired their *salutation* and ready good will, to be remembered to me, by *Herr H.* who must daily come to them, seeing he practiseth there, and they themselves use him; and desire I would stay here, they will so contrive and order it, that they might come into some Conversation with me, as they have come to receive more of my writings: and are daily acquainted with them.

2. As *Herr John von Lefz*, a very wise Person, Imperiall and Electorate Councillor, who is one of the Chiefe hath caused to be signified to me: that he hath so appointed his business, that he will goe at the End of the Holy dayes to his *Schloffe* or *Castle*, a mile from *Dresden*, where he will receive me and *Herr H.* and entertaine us some dayes, for good conference and discourse.

3. In like manner also, the *Marshall* of the *Princes House* and Chiefe *Master of the Horses* have sent to me, and I hope these will, not only look upon me favourably, but also somewhat countenance

nance my writings: which I account to be all of it a *divine* providence, and shall hardly come home againe these *3. weekes*, because I must stay *here*, and expect how God will order it, also the fire of *Satans* Anger and Rage burneth at *Home*, but I have good friends in *this* place and heare nothing of such Tumults and Uproares.

4. But I exhort you in Love, that you would have patience, and expect what God will doe, I have no trouble or perplexity of minde, but am very cheerefully at it, that I see the devill is enraged with anger against me, and doth so belye me; It is the Badg of *CHRISTS* ensigne, the Devills Lyes will well appeare, so that our Enemies must be ashamed; let us only pray, and leave the judgement to God; he doth so even to *Christ* and his Children, his Excuse which yet is false; will not availe; I wish, he did so Pray, as to bring the *HOLY Spirit* into the *Desk* or *Pulpit*, then he would not bring the Angry flanders of the Devill into it; It concerneth now the *Where* in *Babell*, and therefore is the Devill so very enraged, with Anger.

5. I desire you to treat with my wife, and tell her, that she should get *Patience* and give her self to *Quiet*, and not be so fearefull and dismayed, at it, as I perceive she is; for it is very well with me, and I am preserved with *honour* and *Love*, and I will not leave Her; if we have not leave to be in one place, God will lead us into another.

6. For I see now what the Lords way is, which he will take, she should not count it any disgrace, because we are persecuted for the divine Knowledge and Gift, for the sake of *Christ* our Redeemer; *† Christ* bids us *rejoyce*, when it is so with us; for our Reward in *Heaven* is great; I intend God willing, to take care of Her and my Children, let her but give her self up to *Patience* and *Peace*, and let none put into her head, but that I will have a care of my self, she need not take care about me; Also there is a time coming, wherein it will not be dishonorable to her; None know how to speak any disgracefull thing of us; but only *ONE* wicked Man, who belyeth us, and persecuteth us for *Christs* sake, it is meet Joy to me, to suffer disgrace for *Christs* sake and his Gift, also our Enemy must help to promote our Good.

7. The Threats of our Enemy is only his evil malicious will, who knoweth but a *Hook* may be put into his *Nostrills*? I will not let it be unknown to the *Prince Electours* Councell, and indeed they clearly know it, and doe not speake well of it, in him, also I hope I shall come personally before the *Illustrious Prince Electour* himself, and doe hope all will be well, he neede not lift up himself so aloft and rest on Lyes and upon Man, his Christian Heart will be manifest well enough, even his present friends may well speake against him.

* Mai. 49. 4.

† Math. 5. 12.

8. But since he supposeth it not to be right, that my book is gone forth under *No Name*; therefore I hope suddenly it will goe forth under a *Name*, he shall not hinder it, I have good opportunity: also there are this present *Leipzig-Mess*, come forth many such like bookes in print; he may hinder them, if he think he is the *Man* that can doe it, I hope ere a *yeare* be come about, HIS hinderance will be commonly called *Babel*.

Leipzig-Mess

9. Concerning my Son *Jacob*, that he is come home, I rejoyce, and desire that he would stay at *Gerlitz* till my coming, and not entertaine dispute or make contention with any, because of scornfull people, that Gods Gifts be not scandalized, and least the *Enemy* might say, that we would take up the *Sword*, and raise uproares, but to have a little Patience, that our good things may be planted with profit and benefit to others, and we be known to be the children of CHRIST;

Gerlitz.

* NOTE.

10. For the Age that is *Coming*, will not be in contention or disputing biting and devouring, but in Love and Patience, Peace and Joy in the knowledge of the *divine Gift*.

11. But seeing God hath together chosen us to be first fruits, therefore we should begin aright, and stand as a *Rose among the Thorns*; for our Native Country is in Heaven and not upon Earth, therefore let us labour for THAT.

12. I entreate you to Salute my wife, and all our good brethren in Christ, with our Love, especially, signifie my Condition to Herr *Hans Roten* that he may write it to his brother *Herr-Carel Endern* and his brother *Michael Endern*, that it might come to the knowledge of Herr *Hans Sigmund*, how it is with me at present, and that you would write to them with the soonest, for I cannot now doe it because of hinderance; but Comfort my wife, that she may let goe her fruitless care, there is no danger about me, I am at present, as well and better then at *Gerlitz*; but let her stay at home and be at Rest, and let *Babell Burne*, our Enemy standeth in the Fire, and therefore he is so angry and wrathfull? And I commend you to the Love of CHRIST. Dated at *Dresden*, as above.

Gerlitz.

Dresden.

Your, in the Love of Christ, willing Servant,

Jacob Behme.

The Three and Fiftieth Epistle

Of the 19. May, 1623.

To Herr T. K.

V. H. I. L. I. C. I. V.

Vrser. Heil. Im. Leben. Iesu. Christi. In. Vns.
Our. Salvation. In the. Life. of Iesus. Christ. In. Vs.

MY very loving Sir, and Christian Brother; after my faithfull
Mheartly memberlike, desire of the Continuall enduring Love-
power, that our Soule may *alwayes* draw and drink of the Fountain
of Christ.

2. If it goe well with you and yours, and our dear friends, as
also with my wife, it will be acceptable to me, as for me, I thank God,
who hath wonderfully conducted me according to his good pleasure,
I gat in the *Middle of the weeke, before Christs Ascension*; together with
Herr Melchior Berntsen to Dresden in good health, to Herr Benedikt H.
where all Christian Love and friendship is afforded me; and I am well
entertained, and there we have much good Converse.

3. And there are found also amongst the *Prince Electors Councill*,
and indeed the Chiefest of them, very Christian Loving Gentlemen
to whom this *Theosophick* Ground is very acceptable, and also do read
and love my writings; for my *printed Book* is already come into the
Hands of very *Many Officers* and other *Learned Men*, all which I ac-
count to be Good, and a Gift from God, and they Labour and Con-
trive, how such good writings as leade Men to the Imitation on
* *following of Christ*, may be published, and will help to promote
them and Not suppress them; As in my Country is done out of Hat-
red to the Person, which God pitty and help.

4. And the Herr *Primates* slanderous Libell is very wonderfully
looked upon by the Councell and Learned; and some suppose, that
the Malicious Evill *Spitefull Spirit* hath dictated it to him, and he is
despised by the *Priests*, who say, that he transgresses and goeth
aside out of his Office. For Herr Henckel hath shewen it to the

Councel.

* Math. 10. 38.
and 16. 24.
Mark. 8. 34.
Luke 9. 33.

Dresden

Counsell and to the Learned, who wonder at the Mans folly, that he dare vomit out his Evill affections in publick against a *Christian Booke*, at which many honest hearts are troubled, and account it a *Judgement* from God, that those who should teach others are so blinde, and that themselves doe resist the Truth.

5. Also some of the chiefeest Councelloours, have caused their Good Will to be made known to me, and signified that the *soonest* day they have opportunity, they will cause me to be invited to them, for a Christian converse and conference with me, which I look for, and expect what may be done then: But I hope that it will be all well, for I am assured of this, that they love my writings, as also the *Superintendent* here readeth and loveth my printed little Booke; and I hope also they will *here* be licensed and *Printed*, as is signified to me, and then the strife hath an issue, and I expect dayly how God will effect it.

6. I entreat you Sir, to signifie to my *wife*, that she should not perplex her self by reason of me, but diligently *pray*, that God would order it for the best, and if she want any thing she knoweth very well where she may have it, she should only *keep* WITHIN, and a little submit her self; this stormy Tempest will soon passe over, and the Sun shine upon it: I shall upon the entreaty of *Herr Hensckelman*, stay with him a *Month longer*. yet, or what time it happens to be, here at *Dresden*, for I have promised it to him, seeing he giveth me my charges and other Conveniences and is a very Christian Gentleman, who can do much for me, yet let it be according to Gods will; I relye upon no Man, but upon the *living* God, and am therewith very cheerly and full of Comfort, who knoweth how the Current may runne?

7. *My writings* are here copied out, Time will open and discover all; I will write to you again with the first; so soon as I have opportunity, and inform you of my *condition*, I am yet but New and a *stranger*, but I hope to be well acquainted and known, e're a *Month* passe. And thus I commend you to the Love of Jesus Christ! Dated at *Dresden* as above.

Your, in the Love of Jesus Christ,
willing Servant,

Jacob Behme.

The Four and Fiftieth Epistle

To Herr T. K.
Of the 23. May 1624.

Infer. Heil. In. Christ. Iesu. In. Uns!
Oar. Salvation, in. Christ. Iesus. In. Us!

MY very Dear Sir and Christian Brother, after wishing you the divine Love, Patience and Hope of deliverance or Redemption from the Deiver or Persecutor, also the constant working in the power of Christ, that your little Pearle-Tree, may continually grow greater; if it go well with you it is exceeding Joy to me; as for me I praise God, for my Cause it hath hitherto stood in a good Condition here, God help it further!

2. At the Day of the Holy Pentecost, past Noon, the Prince Electors Officers, viz: the THREE Lords from Swalbach & the Marshall of the House those very Noble Potent Chief Rulers under the Prince Electour, viz: the Marshall of his house, the Master of his Horse and the Chief Chamberlain, and a Councellour were invited to my Lodging, and came thither for my sake, to be acquainted with me, which also in Love, favour and kindnesse was accepted BY THEM, and they heard me very willingly, and my cause was acceptable to them, they also promised me favour and assistance in IT, and they desired and appointed to conferre further with me, which I dayly expect, also they read my * printed Book with love and liking.

* The Book of
Repentance.

3. On Thursday in Pentecost, The Most Noble Potent Herr Joachim von Loffe, Privy Councellour to His Imperial Majesty, and to the Prince Elector, and Officer of the Empire, at his

A Counceller to the Emperor sent to J.B. to be acquainted with him. Ep. ltv. his Castle a Mile from * *Dresden*, caused me and the Person where I lodged, *Herr Henckelme*, and a Doctor of Physick, to be fetched in his *Coach*, to be acquainted with Me; which *Lord* highly loved my Cause and *Gifts*, who also promised me favour and assistance, also signified, that he would see to assist my Person with the *Prince Elector*, that I might get some liberty and rest, to propagate my Talent.

33
Dietzen

4. This *Bar* is a very Learned Man of High understanding, who also hath been very serviceable to our Country, as also to *Silesia*, since the Fall of * *Frederick*, our King that was, and all high *Matters* passe through his Counsell, who desired I would be oftner with him, He will be my Patron and favourable Assistant, and I expect hourly, when the *illustrious* Prince Elector will send for me, for which, by the forementioned Counsellours intimation and assistance, I am ready: also, there are Many other Lords and Councellours, by whom my little book is loved and liked, as also by the Superintendent. And I hope it will all be well, after this suffered hurt and persecution.

* Prince E-
lector Pala-
tine and King
of Boemia.

5. Now if the *Primate* of *Gerlitz* have any thing to complain against me, he might now here present it to the *Prince Electours* Counsell, and let his venomous slanders before the honourable Counsell, my Lords at *Gerlitz* be tryed and examined, *here* I would stand directly before him, and set his Lyes before his Face, which he hath in a venomous spitefull Manner vomited out before the Church and in his Libell against me.

6. His Christian heart will be exceedingly praised if he did partly know, how men look upon his Libell for so very Christian and just a peece.

7. He doth the City of *Gerlitz* disgrace and dishonour, therewith, in that they have such a Slanderer and Reproacher for their *High-Priest*, who causeth so infamous a Libell and defamation, to be printed against his *Parish-Children*; and cannot instruct them better.

8. He hath got him an excellent Name therewith, so that Men account him an unchristian Man, he had need to have his Mouth altogether stopped, and be bidden to have a care of his Office, and to imitate or follow *Christ* and the *Apostles*, unless He dare appear, if Men would sit and complain against his infamous words in the Libell, and in the *Pulpit*.

9. I hope


* Richter
Gregory Rich-
ter

9. I hope I should well find Richters or Judges who would Judge this * Richter or Judge, and though I can have no hearing at Gerlitz, which yet seems wonderfull to these Lords, that a Burger will not receive and take notice of a Cause, yet I will not make any complaint to my Lords at Gerlitz, without further Cause.

10. But that it troubles the *Primate* that I have answered in writing, and thereupon will flye aloft, and reproach much more; to that I say, if he have not enough of the written Answer, I will commit it to the *Presse*, as it seemeth Good to many Learned Persons so to do: I know also a good cause for it; It were good for him to keep his mouth from flandering, else he must see and hear, that which will not please him.

11. Though indeed I have no pleasure in THAT, for I perceive very well, that the Devill would sin Sully and defile my Talent with *Contention* and *DISPUTATION*; but I hope to stand under the Divine Protection and Defence, for I find now powerfully, how God leadeth and protecteth his Children, Therefore HE is to be praised.

12. And it will not so be, that the *Primate*, will be able to hunt all those people from Gerlitz; who read my little Book, for then must he also come to *Dresden*, and into many other places, and hunt away the *Prince Bishops* Counsell and *Priests*; but let him have a care, that

Gods Anger do not hunt him into the *Hellish Fire* 
it were good to Repent.

13. But if he will begin a *Reformation*, then will the *Prince Bishop* also look into it, what *Manner* of Reformation he hath in his Country, you need not be afraid of him, it is but a *Pharisaicall* zeal without Ground.

14. I hope yet, the Time of the *Great Reformation* will suddenly come, wherein Men will be commanded to Reform, and to Teach Christ, and Not *Shoemakers Pitch and Blacking*, and to reproach the Children of Christ: Let him come but to *Dresden* into the Book-Sellers *Shops*, he will see the New Reformation well enough; which looketh like my Ground as to what concerneth the *Theologicall* Ground: I hear in this place none reproach it, for it is read with Joy; as even the *Superintendent* himself, and *Dobler Hse* do now teach the New Birth and the *Inward Man*; The *Primate* of Gerlitz may forbid it to them, And many OTHERS in † *Meissen*, *Saxony*, *Thuringen*, and *See-Stadten*, write and teach thereof very right, if our *Primate* will hinder THAT, he had need of Time to prescribe a *Council*, and take upon him the *Reformation*, else they will be ALL *Enthusiasts*, as he calleth, it.

† Meissen
Saxony
Thuringen
See-Stad-
ten,

15. I still entreat you, to salute my Wife and Sonne, and let them read this, and exhort them to *Patience and Prayer*, I hope all will be well, they should have patience yet a little, who knoweth how the Current may run? This persecution may well *serve for the best*: I will within *Three Weeks*, if it may be, certainly come home, though perhaps I must make a Journey hither again, pray write to me in the mean time, how it goes further with you Sir: and exhort my Sonne Jacob to wait, and that he would go often to *Hans Bergern* and see what *Elias* Learneth: and that he behave himself with his *School-master* in Love, to whom he shall present my Salutation, and not conceal my purpose, that he may not look upon it, as if there were any CAUSE, to flee away from the *Primate*, and for that cause Behme. *† Hans Behme's Schoolmaster to Elias Behme.*

† Rom. 8. 23.

† Elias might be abused and Evilly intreated by his Schoolmaster, therefore my present good condition should do well to be signified to him.

16. I pray you to salute these *Herr* and Christian brethren, viz: *Herr Hans Rahten, Herr Friederick Rhenisch, Herr Martin Mollern, * Michael and Herr * Michael Kuntzen*, together with all the Children of *Christ*, *Kuntzen* that are neer you, and discover my Condition to them, also that they that wrote should as Children of *Christ*, *† Labour in the Vineyard of Christ*, and let *Jacob Behme's* *Satan* Roare; the Time of *Redemption* Cometh cleerly in ITS life after his *Sealon*. *decease.*

17. Also signifie my Salutation especially to the *Doctors Wife*, and mention to my Wife and Sonnes, that they be quiet and Patient, and not be zealous, that the Evil Enemy may not *spie any little hole* against us, and that at length every one may see, that we are persecuted for the sake of the knowledge of *Christ* and of his *Truth*: And thus I commend you to the Meek Love of *Jesus Christ*: Dated at ** Dresden, as * Dresden* above. *† Matth 28.*

Your, In the Love of *Christ*, willing Servant,

Jacob Behme

M m m The

The One and Sixtieth Epistle

To Hov. C. B. without Date.

Emannel!

Most Honourable highly esteemed Sir: and faithfull friend, your Salvation and welfare is very acceptable to me, I would long agoe have visited you with a Letter, for I long also to understand your condition; seeing you give your self to the Study of WISDOME, which is more dear to me then the whole world, and do wish that I might once converse with you therein as it is necessary: as I hope shortly to make a Journey towards you, then will I speak with you.

2. Hitherto I have been hindered by Gods permission, for I have been these Six Weeky, cast down into the Sicknesse of the Evill raised Soldiers, and scarce come to health again.

3. Also how it is with our Dr. *Walter*, or where he is if you know any thing of him; signifie it to me; also how you go on in your Study, whether the Grace Dore be more opened to you, to apprehend the high Divine Mystery, it would be very acceptable to me to know; for I hope if you order your life therein, and did bring the Practice into Exercise, that Dore would be opened to you, so that you would see, with right or true *Magical Eyes in Magiam Divinam* into the Divine *Magia*.

4. For so soon as the Sprout of the New Man springeth, it hath its Seeing or Sight; for as the outward Man seeth this outward world, so also the New Man, seeth the divine world, wherein it dwelleth; for it is written: * *The Spirit of Man in the Spirit of Christ, searcheth all things, even the depths of the Deity.*

5. And although, it lyeth not in the Searching and flying aloft, if men will search in Reason, but in a humble lowly submitting to enter into it, that the Soul desire Nothing but Gods Love; now when it attaineth THAT, then it suddenly bringeth the richly joyfull Spirit of God, the Souls Image or the similitude of God, into the Heavenly Divine School of the Noble and precious knowledge; where then it

J. B. Dick. *Wardour is search in the way for Divine Things.* *1611*
is taught more than in the School of this world; for it studyeth in the
school of the *Divine* Wisdome; The Holy Spirit is its
School-master, also its knowing and understanding.

6. It is no knowing of God, that a CREATURE knoweth or
feeleth God, but THAT knowledge only which is *IN* God; The
Twig draweth into it, the Sap of the Tree; if a Man be not with his
will-spirit entered into God, but into the outward Reason, then he
is *BLIND* to God.

7. But if he with earnestnesse desireth God, then he becometh in
his Desire impregnate with Gods Substance, and Gods Substance be-
cometh given to him for his OWN propriety, wherein the Spirit of
God ruleth; and he becometh Gods Child; or: a Twig on the
Tree.

8. Seeing then I perceive from Herr Walter, that you lead your
Life in *† The Fear of God*; and he sheweth me also your writings, that *† Prov. 16:6.*
you have a desire after the *Divine Wisdome*; and after the well-spring
or fountain of *Christ*; therefore I am the more encouraged to write un-
to you, and to inform you of the *WAY* thereof, for it affordeth me
meer Joy, when I discern any of Gods Children.

9. Just as one Twig of a Tree, enjoyeth it self with the other in
the Tree, with an amiable or Lovely Essence, so also do the Chil-
dren of *Christ*; but if any thing in my writings should be *misper-
sunder-
stood*; do but signifie it to me, and it shall be brought into an *easier*
understanding for you; or if it were too deep for your Mind or
Thoughts, I would set it down *more simply* and Childlike, whereby
the Pearl might be sought and found *with delight*; for it is not given
in vain.

10. But seeing you are one of the *First*, whom God will favour
with it; therefore I exhort you, in true Christian Love, that you
would diligently seek the Noble Jewel; you will certainly attain it,
for though it seems as if it would not; let not THAT discourage
you, and do not shrink back, but stand still; If any will be a
Soldier he must fight; where God is *nearer of all* he will not disco-
ver it, his Children must be proved or *Tried*.

11. We must enter into *Combats* against the Old Adam, and kill
him, if a New be to grow out of him; if the faire Crown or Garland
be once set upon you; then it would after wash *mind*; *now more* search-
ing after; you will have one that will search well enough; who
will seek and find himself *IN* you; that you shall see God and the
Kingdom of Heaven, according to that *Glimpse* or discovery; This
I would needs friendly intimate to you.

[XIII] Epist. J. Behm: *We must search in Reason, for Divine Things.*

† Rev. 18. 8.

12. A very Hard Time is coming, for that year; and the year following will be years of great Tribulation, for the *sickness* and *death* of the *Whore* is *Coming*; but she will not observe it, she saith still, *I am a Virgin*, her wounds are incurable.

* Rev. 18. 4.

13. Dear friend *Christians*, let us indeed open our Eyes aright, that we learn to know Her, and * *fly from her*, *else we may receive her plagues* and Punishments; there is no joking, it will cost Body and Soul; The highest Good.

Thus I commend you to the Love of JESUS CHRIST.

Jacob Behme.

† Prov. 18. 10.

† The *Name* of the LORD is a strong City; the Righteous, runneth unto it and is exalted.

The two and sixtieth Epistle.

C. B.

without Date.

Immanuel!

I.

DEAR faithful friend and brother in the Love of *Christ*, I wish constantly in my desire, that you may continue stedfast in the way you have begun, that your hunger and thirst after *Christ*'s well-spring or fountain may constantly endure, for it is the assured * *drawing* of the *Anchor* in the Spirit of *Christ* to him.

* John 6, 144.

2. The

2. The *Earthly Adam* is a Cover before it, that Christ in this *Earthly Tabernacle* cannot be truly manifested, for Holy † David, the Man of God, saith: *They go away sewing in Tears, but they reap in Joy.* † Psal. 126. 5.

3. I exhort you very brotherly, that you be not discouraged, though the *SUN* of the rich Joyfullness do not shine in the *Old Adam*, it is Gods will it should be so; for with its richly Joyfull Glance or Lustrous Beams, it belongeth not to the *Earthly Man*; But it giveth it selfe many times to the *Dead Mystery*, which disappeared or faded in *Adam*, and at the *Last Judgement Day* shall * arise in Power, such a friendly * 1 Cor. 15. 43. Aspect Glimp or Countenance; for the Comfort of the poor Soul; and to the strengthening of the *New Sprout*: But here it must be generated or born in meer longing and anxious desire: The Sun oftentimes hideth it self; but so it seeketh only into the Root, that it may generate a Twig out of the Tree.

4. Wrestle cheerfully, the *Crown* or Garland is assuredly deposited in you, it will assuredly be set upon you; according to the Measure which pleaseth God; for according to what he will use any for in this world, according to that measure also he manifesteth himselfe in him in the outward *Man*: but the true *Lilly-Twig* or Branch standeth not in the outward world: It is exceeding Joy to me, when I perceive, that you long anxiously after the *Lilly*, and think you have it not; but I see much better then you, *WHAT* you have; which often delights me thus with my exhortation to *awaken* and stir it up; that the Tree may grow and become Great; for I would fain also NOW partake of its *Fruits*: for which things sake, I labour towards YOU and *Many OTHERS*, accordingly as I am driven.

5. I send you the * *Magick Globe*, with the * The Philosophick Globe see in the 40. Questions of the Soul. *Explanation thereof*, you will have therein a fine delightfull walke for recreation: but send me it back again as soon as you can, I will shortly send you somewhat else. † Jacob Behmes little Book of the Two Testaments, of Baptisme and the Supper.

6. The Little † *Testaments*, I cannot get at present; but am promised to have it copied out. * Zelnig.

7. I pray, if you see any acquaintance of * *Zelnig*, send this inclosed Letter to *Herr M. W.* if not, then leave it at his *House*, then it will come at him.

8. I thank you also for sending the Cross: I will in Love, Pay you for it: I have justly received it, and perceive your diligence: If *Herr M.W.* would send me my *Sack* again, I should rest contented, but I perceive very well how his heart is, I have discovered to him the *Babylonish WHORE*; and still friendly write to him; to try if he will become seeing, and fall away from the *vierge of Antichrist*, though it seemeth to me they are but *Glistening Spacious words*, as they almost all of them do give.

* Math. 13. 20.
Mark 4. 16.
Luke 8. 13.

9. For, I have in this Generation found very few of them, wherein there is true earnestness; but they have only ** received the History*, with Joy; and suppose it sticketh in the *Knowledge*, viz: in the *Letter*; they make ostentation thereof; yet I know some wherein there is sincere earnestness, where I have seen the Spirit in *Power*, God be praised!

10. Pray signify my Salutation and willing Service in Love, to your Brother the *Herr Councillor*; to commend one another into the Love of *Jesus Christ*.

Your Loving Friend and Brother
in CHRIST,

Jacob Behme.

FINIS.

I

I Have in Jacob Behms's *own hand* writing, a Letter of his in the High-Dutch which was sent me by Michael La Blon, Resident for the Queen of Sweden in Holland, with the States thereof the 12. April, 1650. the Letter of J. B.'s he received from Abraham van Frankenberg, who was then at Dr. Beyerlands in Amsterdam, to whom Jacob Behme wrote in his life time, and conversed much with him, he was a Learned Man, much acquainted with the Divine Mysteries of the Holy Scriptures and other the profoundest Literature; this I also translate into English, and here insert.

J. B. used to put on the Back of his Letters this Mark, as in the Letter I have, appears, viz:

OOO

Which signifieth the *THREE* Eternall Worlds one in another as ONE; or the *THREE* Principles; or the *THREE* Persons in the TRINITY; whose impression is to be seen in All things whatsoever, both in THIS World and in ETERNITY.

Spirit
Soul
Body

Father
Son

by Holy Ghost

The

J. B.'s hand writing, or Manuscript Epist. in High-Dutch J. S.'s in English
The Letter followeth thus in High-Dutch, in J. B.'s own
hand writing.

OOO

Lichte Heil und Ewige Kraft aus dem
Brunnen des Hertzens Jesu Christi
sei unser erquickung.

Ebenbester Vordenampter Herr euch seind meine
willige dienste jederzeit bezeugen, ich sage euch zu wissen
Dag ich in den herbestehenden schreften bin etwas
verbindet worden, welche ich euch'elichen wilt nach
zu schreiben, den die seind depeinem Liebhaber verstanden
auch nach geschrieben worden, weil aber H. Balizer
ist. si wider zu Lande ankommen, hat er dieselben
Jetzt selber unter der Feder, so euch aber I gestyete etwas
daraus zu haben und nach zu schreiben, so sol euch
etwas, so bald es muglich ist, gefolget werden
und thue euch Gottlichen schutze empfeelen. Datum
Gerlitz.

Jacob Behme.

Translated into English written in J. S.'s own hand writing.

OOO

Light, Salvation, and Eternall Power out of the
Fountain of the heart of Jesus Christ, be;
our Refreshing.

Honorable worthy Sir, let my willing service be alwayes presented to you
I must acquaint you, that I have been somewhat hindered in the writings I
promised you, which I was to send you to Copy ourfor they have been by a lover
of them now lately Copied out, but seeing H. Balizer Walter, is come
into this Country again, he hath them now himself in hand, under his Pen, but
if you have a Mind to have any of them and to copy them out, as soon as it
possible some of them shall be sent, so I commend you to the Divine Protection
Dated at Gerlitz

Jacob Behme.

That in High-Dutch was the hand writing of Jacob Behme;
that in English of John Sparrow:
That the very Character of all Manuscripts
may be communicated and perpetuated.

This I have caused to be expressed from both the Hand-writings
exactly in a Copper-plate by Edward Cocker and here printed off,
annexed: Tuesday 3. December 1668.

John Sparrow.
Because

Because I found after the printing of this Sheete 5. Epistles not Eng-
lished, I here insert them.

The Third Epistle.

24. of October, Anno. 1619.

I present you my Salutation through and from God, wishing you the
Light of the divine Kingdome of Joy in our *Emanuel*.

2. The Letter you sent me, together with my writings I have di-
rectly safe received of *Zeigern*, and as soon as I had sealed those
writings up, I sent them to H. N. by N. N. who at that present was
with me, I would needs send him this Letter, seeing it was already
sealed, and supplied with my writings inclosed in it. But now I un-
derstand in my Minde, seeing it happens as it doth : that you have
sent for them, that it may be a providence of God, therefore I send
them to you *herewith*, pray consider them, there is a very Noble
Jewel therein, which God hath bestowed since your departure; & I ac-
quaint you, that a very lovely Gate is sprung open, into which, if God
will, as it highly appears he will, we will enter; concerning which yet
I can say Nothing, for it is not belonging to my outward Man, but as all
Negatives or Plants of the Earth, rejoyce when the Sun riseth, and
shineth upon them with its power and vertue; so also my Sule in the
faire *Wonder-Blossom*, wherein the Lord is so sweete and
friendly, I hope I shall well refresh my self with it, which you will
perceive in this last Part of this * Booke, if God open the Gates to you
in HIS Spirit.

* The Three
Principles.

3. I cannot write IT to you, for it is wonderfull, I hope God will
open your Heart, that you also may *tast* and relish somewhat thereof; you
desire to know, whether I had any converse with the *Herr* you
know of, I must acquaint you, that I could not come to him, for I have
had much to doe in *another Country*, where indeed with my outward
Man, I was not at home, and am hitherto hindred with a Journey to
Prague, for *Seaven Dayes*, and then what God will shall be done, al-
though at present a Deepe Gate standeth open to me, and therein I
shall doe what GOD will.

4. I send you the finishing of this Booke sealed, and if you have
an opportunity, either send it to H. N. or to me againe with the o-
ther writings, for they were on the way to H. N. but when the Messen-
ger came from you, I held it fit to send all thus packed up, and I desire
you to minde it highly and exactly, that there is † *another* very excel-
lent high work, apprehended in the Spirit, and doe hope God will
vouchsafe it to us, you may search further after it, in short time it shall
be sent you. And so I commend you into the divine Kingdome of the
Joy of the Eternall wellspring or Fountaine.

† The Three-
fold Life.

Jacob Behme.

Sins reproachers, come to be the Sheep of Christ.

The One and Fiftieth Epistle.

To Her F. K. M. D.

Of the y. May, 1624.

V.	H.	I.	L.	I.	C.	I.	V.
Vnser.	Heil.	Im.	Leben.	Jesu.	Christi.	In.	Vns.
Our.	Soluation.	In.	the	Life.	of Iesus.	Christi.	In.

I.
MY very deare Sir and *Christian* faithfull friend, I Heartily wish you the diuine Love, that the Sun of *Righteousness* in Soule and Spirit may Eternally shine to you! If it still goe well with you, it would be great Joy to me, to know; God be prayd I am at this time in Good bodily Health: But very much outwardly bespattered with Sathans Dirt, by the Pharisaicall spirit; for how very enragd *Sathan* is at me and my printed little Booke of *Repentance*, I can scarce write to you, and onely from the Chiefe *Pharises* and those that are like him; For they feare least their Authority and Respect might fall, if *unlearned* people should bring forth the *highest* Ground, and that people might require of them the Imitation or *following* of *Christ* and his *Apostles*, in Life and Doctrine, then must their Belly-God fall, and their Minde be somewhat more lowly, all which, doth not relish.

2. But it *must* come to passe, the Time is generated or Borne, and no Reproaching will *help*; for by their Reproaching they cause the People to *ask* after these Writings, and so they further them, *more* then hinder them, as is done among us at present; that almost every one would faine *see* them, and find the Great wonder, and what kinde of wilde Beast is therein, and when they come to *reade* them, they are amazed at their Blindness, and enter into themselves, and consider their Lives according to it, whereby very Many of them have *Converted*, and have entered into *Repentance*, and have desired friendship with me, and those which *before* had been reproachers are become afterwards the *Sheepe* of *Christ*. So very wonderfully the Lord manageth his way, and *all things must serve for the Best* to Gods children.

3. The *Primste* with us hath caused to be printed a venemous lying Pamphlet or Libell of one Sheet in the Latine Tongue

28 Verse, against me, wherein Men may wonderfully see his Spirit, and *Seben*, with his Clawes: against which I have written an *Answer*, which together with the *Libell* you may get of *Herr Michael Endern*, he will willingly lend it you, there you will see wonderfull strange things, which I cannot here write to you.

* *Calmons*
welle.
in Meeter.

4. I send you also by *Zeigern*, one of the *Printed Little Bookes*, I hope you will well *prattise* it, seeing without that you are a Lover of the true Ground, and I would faine have sent you somewhat of the writings, but I have *sent them* all abroad.

5. This day, being the 9. of *May*, I travaile to *Dresden*, whither I am Invited by the chiefe Eminent Persons of the *Prince Electours* Court, for a *Conference* with me, which also reade and Love my writings, God give Grace and Power for it, what may there come to pass, I shall informe you at another Time.

6. And I intreate you, to send the Packet to *Herr Martin Mosern* by some safe opportunity, wherein you will doe him and me a service of *Love*, and yet you may have acquaintance with *Herr Michael Endern* if that were not done, where you may Get *All my writings*, for he hath them *ALL*, and is a very greate *Practicer* of them, and a loving Man, also very Secret and Faithfull, you will have a good friend of him; And I commend you to the Love of Our LORD JESUS CHRIST!

Dated as above.

Jacob Behme.

The Seaven and Fiftieth Epistle

to N. N.

My deare Sir, next the wishing you the Love of our LORD *Jesus Christ*, in Soule and Spirit: I acquaint you Sir, That in my Absence this Journey, when I was abroad at *Herr Hans Sigismund*, the Pharisaicall Spirit, hath raged, as if he would storme Heaven and breake Hell in peeces, and all because of the * *primed* * The Way little to Christ.

EVIL Epistle. *The Way to Christ, highly loved by Many.*
 little Boole, which yet is very highly loved by many: And I doe not
 know yet how it will goe with me, in regard of this *Pharisaicall*
 Spirit, but I put my hope and whole Confidence, in the Love of
Jesus Christ, and doe Praise God that I shall be made *conformable* to
 the Image of *Jesus Christ*, and suffer reproach for HIS sake, and will
 beare all with *Patience* under the * Crosse of Christ; for *Sathan* stor-
 meth or warreth against Christ, and Christ against *Sathan*, and it
 goeth as it did with Christ, one part say, † *He is an honest Good man*,
 and a *Prophet*, the other say * *He hath a Devill*. How it will conclude
 I shall let you know further Sir: and I commend you to the Love of
Jesus Christ!

† Joh. 9. 17. 31.
 Ch. 8. 48.
 * Joh. 10.
 19. 20.

Sir

Your willing servant

Jacob Behme.

The Nine and Fiftieth Epistle

V.	H.	I.	L.	I.	C.	I.	V.
Vnser.	Heil.	Im.	Leben.	Jesu.	Christi.	In.	Vns.
Our.	Salvation.	Is in.	the Life.	of Jesus.	Christ.	In.	Vi.

M^IY Deare Sir *Augustinus*, and Christian Brother, I heartily,
 wish you the Divine Light, in the working Power of the
 Holy *Eus* in Christ! That you somewhat conceive my
 Gift and love it, and that you reade and write it out, is NOT of me;
 also I am NOT he that giveth you the understanding and apprehensi-
 on, much less, the desire to doe so, but the Spirit of God *IN your*
selfe, giveth it, for if that *could* be done by me, and if I had the a-
 bility, I would have it so, that *All men* should understand it, within
 them; and that which is vouchsafed to me poore unworthy Man, out
 of or from the *Divine Gift*.

2. Also, it doth *not become* me to arrogate it as my proper owne,
 much less to receive the worlds Honour or Gifts for it, unless what
 might:

J. B. loves a Christian Minde better then Riches. Ep. LIX.
might be done by the ~~Use~~ of their Overplus for the sustentance of
Life, and for the further expectation from this *Talent*; therefore I de-
sire nothing of any Body.

3. Your sincere and rightly Zealous and Christian Minde, is
very well known to me: and I love it more then Money or Riches,
or any worldly Goods: for I know that I can have a Christian bro-
ther, for an *Eternall Enjoyment*, and rejoyce my self in and with him,
as one Member with and in another; concerning which I am well
satisfied, and CHRIST will be my Rich abundant *Wages*, if I
through my diligence have helped to work and gaine any thing in the
vineyard of Christ: I would in no way desire any *Temporall* thing for
it. And I commit you to the Love of JESUS CHRIST.

Jacob Behme.

The Sixtieth Epistle.

To Her A C.

Immanuel.

I.
IN Christ much beloved Sir and friend, I wish you the divine Love
and blessed Knowledge, and all Temporall welfare! In your well en-
tended *Beginnings*, you might indeed be somewhat hindered, but a True
right Christian Zealous Heart, hath its *Schoole* in it selfe, even in the
midst of all *Busineses* and Employments; for if we follow or
imitate Christ, and attaine Him in US, then he is in all Things
our Beginning and End and our Teaching-Master or Schoolmaster,
in us.

2. It may indeed be very advantagious to our *Conversation*, since you
may have so faire an Opportunity, as to have these writings in your
Hands, have a care doe not give it over or neglect it, but apply and fit
your selfe therein, you will find a very excellent *understanding* in the
Briefe Summary; which at present I have in Hand to write; of which
Her Tobias hath written out a part already.

3. For

3. For there is a very cleere Morning Star arisen, at which, if your Spirit might be unlocked; you would *Wonder* what the most High at present *favoureth* us with all, wherein men may clearly see, how the *Bright* day breaketh forth in the midst of the *Dark* Night, at which many hungry Hearts will rejoyce, & thereby be *freed* from **ALL Error**.

4. I exhort you as my deare brother; that you would Lay hold on this faire Season and opportunity and Not slip the *Rose* Time, but *Bud* forth, together with others, as Good Sprouts in our Faire Garden of Delight.

5. For, the *End* with *Babel*, is at Hand, and the *Turba* hath a Great Harvest to Reape, for it will be Earnest and severe, but let every One seeke or search himself in the Time of Grace, and goe forth out of the *Fleety* Babel, that he be not also taken IN it, it is high Time, and is no fiction forged by Us, it is become highly apprehended and known.

6. And I also exhort *Herr Tobias* brotherly, that he would make good use of his present fit and acceptable Time, and seeke or search himself, I intend it faithfully; thus I commend you to the meeke Love of *Iesus Christ*!

Yours in Love,

Jacob Behme.

A Table of *Behme's* LXII. Epistles.

Epistles, printed in High Dutch cont' verses. In English printed Epistles cont' verses

1. To C. v. E.	1618. 18. January,	12.	25. Col.	28.
2. To C. v. E.	1619. 22. October.	13.	27.	18.
3. ———	1619. 24. October.	4. Here printed.	3.	4.
4. ———	1619. 15. November.	48.	15.	48.
5. To C. v. E.	1619. 1. December.	10. To Carel. von Ender.	26.	18.
6. To C. v. E.	1620. 4. May.	---	28.	7.
7. To Dr. B. W.	1620. 7. June.	11. Before the superfluous Life.	---	14.
8. To Paul Keym.	1620. 14. August.	--- 1. of 1000. years Sabbath.	4.	118.
9. To G. B.	1620. 12. September.	--- Here printed.	9.	18.
10. To H. A. v. S.	1620. 12. September.	--- Concerning the <i>Aurora</i> .	3.	40.
11. To Paul Keym.	1620. 18. November.	--- 2. of 1000. years Sabbath.	5.	88.
12. To H. C. L.	1621. 10. May.	80. To Casper Lindner.	2.	80.
13. To C. B.	1621. 8. June.	--- Here printed.	13.	8.
14. To C. B.	1621. 21. June.	--- Here printed.	14.	4.
15. To Dr. J. D. K.	1621. 3. July.	---	22.	20.
16. To Her. C. D. S.	1621. 3. July.	14.	17.	12.
17. ———	1622. 3. July.	11. To Christianus Bernert.	2. July 18.	13.
18. To Her. S. v. S.	1622. 3. July.	--- 1621. 3. July.	16.	12.
19. To Her. C. B.	1622. 3. July.	--- Here printed.	19.	8.
20. To H. J. D. K.	1621. 3. July.	15. 2. Apol. to B. Tylckem.	---	25.
21. To H. G. B.	1621. 8. July.	--- Here printed.	21.	4.
22. ———	1621. 17. October.	37.	9.	38.
23. To H. C. B.	1621. 29. October.	--- Here printed.	23.	6.
24. To H. v. S.	1622. 1. January.	--- Question about A Statue.	24.	14.
25. To C. v. E.	1622. 22. February.	---	29.	5.
26. To C. B.	1622. 28. April.	--- Here printed.	26.	13.
27. To C. B.	1622. 21. June.	--- Here printed.	27.	13.
28. To Her. H. v. T.	1622. 6. July.	--- To Chr. Steinberger Medicus.	23.	18.
29. To F. K. M. D.	1622. 17. July.	10. To Fred. Krausen.	14.	10.
30. To N. N.	1622. 1. November.	27. Of Killing of Antichrist in Us.	10.	27.
31. To Her. C. B.	1622. 12. November.	--- Here printed.	31.	11.
32. To Her. N. N.	1622. 10. December.	24.	31.	12.
33. To Her. J. B.	1622. 30. December.	--- To Iohn Budorfky.	12.	10.
34. To Her. C. B.	1622. 13. December.	--- Here printed.	34.	7.

A Table of *Behme's* LXII. Epistles.

Epistles, printed in High Dutch cont' verses. In English printed Epistles cont' verses.

35. To Hr. N. N. 1623. 19. February.	14.	7. Co: 25.
36. To Hr. F. K. 1622. 19. February.	16. To Fred. Kraussen Dr. Med.	21. 17.
37. To Hr. A. v. S. 1623. 20. February.	13. Of Predestination.	20. 22.
38. To Hr. G. F. v. F.		
M. D. Z. G. 1623. 27. February.	--- Of Predestination.	19. 42.
39. To Hr. N. N. 1623. 30. March.	21. Of Temptation.	13. 21.
40. To Hr. C. B. 1623. 13. October.	--- Here printed.	40. 14.
41. To Hr. N. N. 1623. ---	76. Of a true Christian.	1. 76.
42. To Hr. G. P. &		
J. H. 1623. 11. November.	36. Of the True and False Light.	6. 81.
43. To Hr. C. B. 1623. 27. December.	--- Here printed.	43. 8.
44. To Hr. M. M. 1624. 19. March.	--- To M. Mausern, of G. Rickter.	33. 27.
45. To Hr. C. B. 1624. 4. April.	--- Here printed.	45. 4.
46. To Hr. J. S. 1624. 6. April.	19. Here printed.	45. 19.
47. To N. N. 1624. 20. April.	---	32. 17.
48. To Hr. N. N. 1624. 25. April.	16.	11. 30.
49. To Hr. C. B. 1624. 5. May.	--- Here printed.	49. 6.
50. To Hr. N. N. 1624. 8. May.	---	34. 30.
51. To Hr. F. K.		
M. D. 1624. 9. May.	6. Here printed.	51. 6.
52. To Hr. T. K. 1624. 15. May.	42. Here printed.	52. 12.
53. To Hr. T. K. 1624. 19. May.	7. Here printed.	53. 7.
54. To Hr. T. K. 1624. 23. May.	17. Here printed.	54. 17.
55. To Hr. T. K. 1624. 13. June.	21. To Dr. Tobias Köbera.	35. 23.
56. To Hr. N. N. --- -- Without Date.	33. Upon A Brs. 4. Questions.	8. 32.
57. To H & N. N. --- -- Without Date.	Here printed.	57. 1.
58. To Hr. N. N. --- -- Without Date.	6.	30. 5.
59. To Hr. A. C. --- -- Without Date.	3. Aug: Coppen. Here printed.	59. 3.
60. To Hr. A. C. --- -- Without Date.	6. Here printed.	60. 6.
61. To Hr. A. C. --- -- Without Date.	--- Here printed.	61. 13.
62. To Hr. A. C. --- -- Without Date.	--- Here printed.	62. 10.
J. B's Manusc. Ep. OOO. Without Date.	--- Here printed.	---
Dr. C. Weichers Ep. 1651. 21. February.	--- Next following.	37.

Doctor C.

Doctor C. Weisner's

Epistle Narrative.

Being,

A True Relation from Herr C. Weisner Doctor Medicine,
a Dr. of Physick, out of which the Reader that loveth God, will
have information concerning the Blessed Jacob Behme his
Meeknesse which he exercised and held forth; 1. In
his Conference with the forementioned Doctor. 2. In
his Conference with the Spirituall Lords or Clergy at
Gerling. 3. In his Examination at Dresden,
in the presence of the
Illustrious Prince-E-
lector, and eight of
the chiefest Pro-
fessors of Di-
vinity, &c.

Geilitz.
Dresden.

Now as concerning the Course of his Life, it shall be related at
Large, in the Book of the
Way to Christ,
that was in the Presse at Amsterdam, in the Year 1658.

J. B's. Life at
Large with
the Book of
the way to
Christ printed
at Amster-
dam, Anno.
1658.

The Grace of God, together with brotherly Love and
Faithfulness, I desire to commend to you.

To give you information and Testimony concerning the Blessed
Jacob Behme Teutonick, I am in the presence of
God willing and inclined to do it, but know little of him by my
own Experience; yet so much as is known to me, I write to your
Honour, with a hearty good will, and acknowledge my self obliged
to do much more then that to serve you.

My acquaintance with the forementioned blessed Jacob Behme
Teutonick, was made about July in the year 1618. at Lauden in
my Native Country, by a Handicrafts-man a Taylor (now deceased,
called Libertus Schaeffer) who together with his Wives Brother a
young Preacher; by name Solomon Schroter; which were

* 1. auben.

CW's Ep. Dr. C.W. was *Tutor* to Herr Balthazar Tilken's children, both *Jacob Behm's* and my good friends, and were his beloved faithful scholars, who were very diligent in his writings, and had through Prayer attained an excellent knowledge therein from GOD.

3. But I was *Preceptor* of *Tutor* to a *Noble Man's* Children at *Schweinitz* called * Balthazar Tilken, and there seeing he was an *Opposer* of *Jacob Behm*; I got *Adco Contrariam Mentem contra illum*, so *oppos'd* a mind against him, God forgive me in it; that I also became altogether averse to him, and yet supposed, that he stuck in or adhered to the Opinion of the † *Reformed*, concerning Predestination, or the Election of God in his Sonne, &c.

* Balthazar
Tilken.
Schweinitz.

† Calvinists.

4. Whereupon the two forementioned friends when at a time the blessed Man came to them at *Lauda*, intreated ME to come thither, and gave me occasion and opportunity of a *Christian Conference with him*, which, pray'd be our Deare God for it, did so happily come about; that we become friends and laid aside all animosity and *misunderstanding*, and were united together in Christian brotherly Love.

5. Where the blessed Man did beare in very wonderful great friendliness with my *Academical Turbulency* and discour'd in such Love, that for the sake of the feare of God, I could no longer resist or oppose him, but must yield and give up my self, to the Truth and Friendliness of the Spirit of JESUS CHRIST in him; since which time I never spake with him or saw him any More.

6. But *De Alia Gerlicensi* concerning the proceedings at *Gerlitz*, which I lately gave you an account of at N. I have received true information of it from the forementioned faithful friends: thus: *Antagonista Gerlicensis ille qui ibidem Pastor Erweisen*, His Antagonist at *Gerlitz*, who was Pastor there, did lend to one of *Jacob Behm's* Nephewes, a young *Baker* who had lately married a Niece of *Jacob Behm's*. One * *Dollar* for his necessity, to buy wheate to bake white Bread at *Christmas*, for which he presented him in Thankfulness, a good big white *Loaf*; and then soon after the Holy-days, he brought the *Loaf* of Money and paid it him againe; in hope the Preacher would for the Interest of the *Dollar*, accept of his former *Poverty*, in full satisfaction being he used it but for a *Fortnight*.

* The value
4s 6d.

7. But the Preacher unsatisfied, pronounced against him
Gods

Gods Anger and terrible Curse, and so vehemently terrified the young *Babe* therewith, that he fell into very deepe perplexity Melancholy and *despaire* of his *Salvation*, in that he had enraged the *Priest*, and had such a curse or *Anathema* from him; so that for the space of several dayes he spake to No Body; nor would say what hurt him, but went up and down *sighing* and speaking to himself with Great perplexity; till at last upon the hearty entreaty and desire of his WIFE her uncle *Jacob Behms* took the matter upon him; and so friendly discoursed with the perplexed young Man, till he found what lay upon him. and after he perceived it, he comforted him and spake peace to him.

8. And without discouragement he cheerfully went to the enraged *Prescher*, and courteously entreated him, no longer to be angry with the young Man, but that he would be favourable to the young Man, he would himself, for the young Mans sake, satisfie him, the enraged *Prescher*; what he desired further for the Interest of the *Doller* he lent him, and would willingly bring it to him, if he did but know how much the *Primate* desired: yet thought that the poore young Man, according to his ability, had paid enough for it, yet if he pleased to have any more, he would supply what he was wanting in it.

9. Whereupon the *Prescher* with impatience brake forth; saying *what had that Rascall (J. B.) to doe with him, to disquiet Molest and disturb him? What was that to him? he should meddle with his own business and be gone.*

10. But he continued his importunity, and entreated his favour promising to make satisfaction, and give him content: But the *Primate*, alhamed of his injustice and wrong, would not acknowledge it, Nor say, what he desired, but still continually bad this supplicant or interposer to get him gone, and shewed him the outward Dore out of which he was to get him gone.

11. But the *Primate* sat upon his chaire and had his *Slippers* ON, and when the Honest interposer humbly and meekly *sighing* to God, very lovingly, for his unsuccessfull business went away; as he was going out of the Dore, gave the Angry *Primate* a Christian valediction, saying, GOD preserve your worship, the *Primate* was angry at it, and because off his blessing him was much worsen before; and took of his *Slipper*, and threw it out at the honest Man, saying, *what have you to*

doe, thou wicked Rogue, to bid me or wish me a good Night? what care I for thy Blessings? &c.

12. But the Deare Man *calmely* took up the *Slipper* and carried it and laid it at his Feete againe, and said: *Sir I be not angry I doe you no wrong, I commend you to God:* So at this time he departed from him.

13. Till on *Sunday* following the *Preacher* in the *Pulpit*, vehemently inveyed against the blessed Deare Man of God, and thundred abominably and horribly against him by Name. *particularly* threatening the destruction of the whole City; exclaiming against him for a *maker* of uproares a *seditions* vaine fellow, and a *Heretick*.

14. And admonished them the *Magistrate* in the presence of the Congregation, to be avenged against such Tumultuous opposers of the *Holy Office* or *Function* of *Preaching*, *who* disturbed the *Preacher*, and molested him in his own House: and writes *Hereticall Bookes*, least God be angry with them, and in his Anger, cause the City to *sink* and be swallowed up; as was done at the Insurrection of *Corah* *Dathan* and *Abiram*, who withstood *Moses*, and *they and theirs with them must be swallowed up into the Earth and goe into the Abyss of Hell*.

15. Upon which the *Innocent*, and *falsly* accused Man, who sat just at a *Pillar* right over against the *Preaching Pulpit*; where he had his *Seate*, and heard it all with patience himself; held his peace, till all the *People* were gone out of the Church, he staying all that while in his *Seat* till the *Preacher* with his *Chaplain* or fellow *Officer*, went out of the *Vestrey* home through the Church.

16. Then he followed them; and without in the Church-yard spake to the *Preacher* friendly and Courteously and asked him, *what hurt he had done him*; he could not conceive with himself, that he had given him one *Evill* word, prayed him in the presence of this worshipfull *Chaplain* who was there and went along with him; to put him in *Minde* of his fault, and *Expresse* it particularly, that he might renounce it and repent, which he would.

would faine doe, if he did but know wherein he had transgressed.

17. Whereupon the Preacher would answer nothing but looked upon him as if he would kill him with his Lookes; and in a rage and Fury burst out beginning to Cuse and wrong him horribly saying: *Get thee out from me Satan, tumble them into the Abyſſe of Hell with thy disturbance; canst thou not let me alone? must thou here raise at me and molest me? doest thou not see that I am a Spirituall Clergyman?* pointing at his habit or Black Priests Gowne, and got on in my Office.

18. But the troubled and highly wronged Man, gave him this Answer *Tes worshipfull Sir, I see well that you are a spirituall, or Clergy man, and have heard attentively in the Church; and have seen that you have stood there in your Office, and doe justly esteeme you without all further contradiction, for a spirituall or Clergy-man; and I come therefore, and entreate you, AS a spirituall or Clergy-man; that you will tell me, what hurt I have done you.*

19. And turning himself to the Other spirituall or Clergy Man the Chaplain, entreated him saying *worshipfull deare Sir, help me I pray upon my earnest intreaty to the Preacher, that he would tell me in your presence, what I have spoken or done against him; for which he was so vehement against me in the Pulpit, and hath spoke to the Magistrate to aveng it.*

20. Upon which, the Preacher was still more enraged; that he would needs have sent that servant he had behind him, for a Serjeant or City Officer or Bayly, to *Take him away* and put him in Prison which the Chaplain spake against, and prevented it,

so that it was not done; and excused the Man, and bid him goe home to his House.

21. The *Munday* Morning following, when the *Magistrates* were met at the Councill house; and sent for the *false-accused* before them; they examined him, perceived *no Evil* in him, they found no anger or dislike neither in words or deeds or *behaviour*, to proceed from him; nor did they observe any thing that was blameable; they asked him *what hurt he had done to the Preacher?* He answered, *he knew not, neither could he know from the Preacher himself*; and therefore intreated most submissively and earnestly; *that they in their wisdoms would send for the Complainant or Preacher, and cause him to say what he had done to him!*

22. Upon which the whole Council Concluded, that it was just, that the Preacher should be *friendly entreated* to come to them, and required him particularly to signify the *GRAVAMINA* or *GRIEVANCES*, and thereupon sent *Two Men* of the Council, Honorably to the Preacher, and intreate him to come to them to the Councell-house, or particularly to relate those Grievances to the *Members* sent to HIM.

23. Whereupon he was enraged, and sent them word: *what had he to doe with their Judgement-house or Councill-house; what he hath to say; that he shall speake in the place of God: from the Pulpit, there is his Councill-Throne and seate of his Profession; what he hath there said; they should follow that, and banish the vaine, wicked, reprobate Heretick from the City, that he may no more oppose the Holy office of Preaching; and bring the punishment of Corah Dathan and Abiram upon the whole City.*

24. Accordingly the Lords consulted, and could not finde how

How they should justly help the Master; fearing the vehemency of their Preacher in his *Pulpit*; and concluded to banish the Innocent *Jacob Behme* out of the City, in which conclusion some Men of the Councill would NOT consent, but rose and went their way, but the Rest *execute*, and by the Executioners or City officers, cause the uncondemned faithfull Citizen, to be instantly banished out of the *Gates*.

25. Which the patient blessed Man disliked NOT; but answered, in the Name of God, my Lords, I will doe as you command and depart the City, but may I not goe to my house first, and take mine along with me, or at least tell them my necessity? but they forbad it and denyed him, saying they could not alter the Sentence, which the whole Councill had concluded, in which he instantly was to be led from the Councill-house out of the City, with derision and scorne; then he said: Deare Sirs, let it be done seeing it cannot be otherwise; I am contented; so he was banished and gone away all Night-long.

26. But the Morning following, when the Councill were met together againe, and had reconciled their *disagreement*, they made another conclusion, to hunt after the persecuted Innocent Man, and sent up and downe about the Country to seeke him, and at length found him, and brought him solemnely with honour into the City againe, which was a wonder from God, in the midst of those Acts and Decrees of the Devill.

27. Thus much is what I am certainly informed, that it was so done.

28. Concerning the *Acts* or proceedings at *Dresden*, *Disserta-*
I know also and can certainly affirm, *authoritate alio-*
rum, fide Dignorum, & exceptione majorem;
upon the authority of others worthy of heeds, and without exception:
that the Blessed Man of God as a Hindc hunted out and in, was
Gited to *Dresden*.

29. And was examined in the *Pre-*
sence

CW 1 Ep. J.B. Answered the Learned Drs. of Divinity & Mathematicians, sense of the Illustrious Prince Elector, by the Chief Doctors assembled together, whose names were as followeth; Dr. Hoe, Dr. Meifner, Dr. Baldwine, Dr. Gerrard, Dr. Leisern, and one Doctor more, which I cannot name at present, and Two Professors of the Mathematicks; and appointed to discourse about his writings; also in severall wayes, set upon him with all sorts of Theologicall Philosophicall and Mathematicall Questions, but not overcome by any of them nor confounded by any of them, but so readily aptly and distinctly answered those Examiners, that they said not one ill word to him.

30. But the Illustrious Prince Electour HIGHLY Wondred at it, and desired to know the Conclusion of their Censure; but they the Doctors and Examinours, excused themselves and intreated the Illustrious Prince Electour, that he would have Patience, til the Spirit of the Man should be more plainly Cleared to them; they could not understand him; but hoped he would hereafter more cleerely be apprehended by them, and then they might and would give their Judgment but as yet they could not.

31. And THEN the deeply Grounded divinely blessed Man asked them againe severall Questions, which they were to Answer him in, with plaine distinction, not unwillingly, nor very Earnestly, but Occasionally as it were, because they had heard such Great Things from such a simple Lay Man, beyond THEIR Apprehension and not able to understand him; but did not upbraid him, but unexpectedly the simple Man held-

held forth to the Theologits, the Truth plainly, and distinguished from the Fictions, he *Honoured them with Great Respect*, and discoursed friendly with them, touched all their Errors, and shewed them as with a Finger the Originalls of them.

32. But to the *Astrologers* he said *Expressly*, Deare Sirs, observe, thus farre the skill of your *Mathematicks* right, exact, and grounded upon the Mysteries of Nature; but whatsoever is beyond that, viz. *this* and *this*, are *Heathenish* additions, the Ignorance and blindness of the *Heathens*, which we *Christians* are not to follow.

33. So they left him quietly, and dismissed him in peace; also the *Illustrious Prince Electour*, had greate satisfaction in his Answers; He required him to come to him apart by HIMSELF, and spake with him about all Sorts of secret *Mysteries*, and admitted him to him in all Favour, and Gave him liberty to goe to his house at *Gerlitz*.

34. I cannot remember that I have heard certainly more thereof, but I lately heard the *Two D^{rs}*, *D^r. Meisner*, and *D^r. Gerhard*, at *Wittenberg*, speak of *Jacob Bahme*, that they wondered at the Continuation or *Connexion* & Harmony or agreement of the writings of THAT Man. *Wittenberg.*

35. *D^r. Gerhard* said, *Indeed I would not for the whole world condemne the Man*; the

C. W. Ep. The illustrious Prince Mellore had private Conferences with J. B. Other Dr. Meisner answered him, nor I neither, my brother, who knoweth what may lye hidden within it, how can we censure what we have not apprehended, nor can apprehend; whether it be right, black or white, God convert the Man if he be in an Errour; and keepe us to his divine Truth, and give us to understand that further and better, also a Minde and apprehension to exprest it, and propagate it to our ability; besides this somewhat was said, but I went away.

36. Another time, I heard the Reverend Dr. Meisner at Wittenberg say; when Jacob Behme was spoken of, and being asked what Judgement he would give of him, he answered, he desired neither to Judge, nor procure that the Man should be condemned or suppressed, or silenced, he is a Man indued with wondersfull high Gifts of the Spirit, which a Man can yet neither condemn nor approve.

37. God keep us all in Grace, by his blessed knowledge of JESUS CHRIST in US!

The 21. February, A. 1651.

E. W. M. D.

Charles Weisner Medicinæ Doctus.

A Catalogue:

CATALOGUE

of
ALL

The Books that are known to be Extant written

BY

JACOB BEHME

And now Printed in English this: D: 3: X: 1667

Anno.
(1) 1612.

The First Book, called the Aurora: Dated Tuesday in Penecost week the 37. yeare of his Age: a. June, printed in a Large Letter in 4^o. with some Notes added with his own hand in 1620.

2. 1619. The Second Book. Of the Three Principles of the One only Divine Substance, with an Appendix to it, concerning the Threefold Life of Man, in a small letter in 4^o.

3. 1620. The Third Book, Of the Threefold Life of Man, in the same Letter, in 4^o.

4. 1620. The Fourth Book, Being an Answer to Forty Questions concerning the Soule, in a Letter to Doctor Balthazar Walter, in the midst of the Answer to The First Question; is the Scheme, or Figure of the Philosophick Globe; or Turned Eye, the Eye of the wonders of Eternity; or Looking-Glasse of Wisdom; with an Exposition of it, and of the Three Worlds signified by it: with an Appendix concerning the Soule, The Image of the Soule, and the Turban Destroyers of the Image, in 4^o.

5. 1620. The Fifth Book Dated in May: divided into Three Parts.

The First, of the Incarnation of Jesus Christ.

The Second: Of the Suffering, Dying, Death, and Resurrection, of Christ.

The Third: of the Tree of Faith, in 4^o.

000 2 1620. The Sixth.

6. 1620. *The Sixth Book. The Great Six Points.*
Also a Small Book, of other Six Points. in 4°.
7. 1620. *A little Book. Dated the 8. May. Of the Heavenly and Earthly My-*
stery. printed with the 6. Points. in 4°.
8. 1620. *A Little Book of the Last Times. To P. K. being Two Epistles: the First*
To Paulus Keym, Dated 14. August, and the Second To Paulus Keym,
Dated 23. November. Both concerning the 1000. yeares Sabbath, and
of the End of the World. Being the 4th. and 5th. of the 35. Epistles.
printed formerly in 4°.
9. 1621. *A Book De Signatura Rerum: Of the Signatures or Marks of the shapes*
and figures of all things. in 4°.
10. 1621. *A Little Book, Dated in March. of Consolation, to the Tempted Souls,*
Concerning the Power Complexions. here printed in 4°.
11. 1621. *The First Apologic, in Answer to Balthazar Tylicken, concerning the*
Aurora. Also,
The Second Apologic Dated 3. July, To Balthazar Tylicken.
The First Part concerning Predestination.
The Second Part concerning the Person of Christ, and the Virgin
Mary. written of, in the Book of the Incarnation. here printed in 4°.
12. 1621. *A Little Booke. Of Considerations, upon Elias Stiefels Book, Dated 8.*
April. Concerning the Threefold State of Man, and the New Birth,
of the Last Sion or New Jerusalem, &c. here printed in 4°.
13. 1622. *A Large Book of the Errors of the Sects of Ezekiel Meths, or an Apo-*
logic to Elias Stiefel. concerning Perfection: Dated 6. April. here
printed in 4°.
14. 1622. *A Little Book of True Repentance.*
15. 1622. *A Little Book of True Resignation.*
16. 1622. *A Little Book of Regeneration. Dated 24. June. These Three make*
the Booke called The Way to Christ. Printed in 12°.
17. 1623. *A Book of Predestination, and the Election of God: Dated 8. February.*
At the End of it is the following Treatise. in 4°.
18. 1623. *A Short Compendium of Repentance, Dated 9. February. in 4. and*
with the way to Christ in 12°.

19. 1623. *Mysterium Magnum. The Great Mystery.* Dated 11. September. being an Exposition of the whole Book of Genesis. Printed in a large Letter in F.
20. 1623. *A Table of the Divine Manifestation or an Exposition of the Threelord World.* in a Letter of The True and False Light to G. F. and J. H. with an Exposition of It. Dated 11. November. Printed at the End of the *Mysterium*, in 8°. and at the End of the *Predelination*, in 4°. and Part of it belongeth to the Epistle Of the True and False Light, printed with the 6. Points, in 4°.
21. 1624. *A Little Booke of the Superfensual Life.* Printed at the End of the *Way to Christ*, in 12°.
- (22) 1624. *A Little Booke of Divine Contemplation or Vision.* to the 6. verse of the 4. Chapter and no further: Printed with the 6. Points, in 4°.
23. 1624. *A Booke, Dated 7 May. Of the Two Testaments of Christ; viz. The: First Of Baptisme. The: Second Of the Supper of the Lord.* thes 2. in 4°.
24. 1624. *A Little Dialogue between the Enlightned and the Unenlightened Soule.* in 8°. formerly printed with *The Two Theosophick Epistles.* and with the *Way to Christ*, in 12°.
25. 1624. *An Apologie for the Booke of True Repentance.* Dated 10. April. directed against a Pasquill published in Latins verse, by the Primats of Gerlitz, Gregory Richter. where printed, in 4°.
- (26) 1624. *A Booke of 177. Theosophick Questions, with Answers to 13. of them.* printed with the 6. Points, in 4°.
27. 1624. *An Epitome of the Mysterium Magnum, called an Abstract thereof.* Printed at the End of the *Book*, in F.
- (28) 1624. *A Prayer Booke for Every Day of the weeke.* called also the Holy weeke. With Prayers as far as the End of Tuesday, printed with the 6. Points, in 4°.
29. 1624. *A Table of the Three Principles or a Key of his writings.* Dated in February, to J. S. V. S. and A. v. S. Printed at the End of the *Mysterium*, in F°, with an Exposition of it, also with the 6. Points in 4°.

20. 1624. A Book of the Last Judgment. said to be Confirmed, on the Burning of
Great Cloan in Wales, on Christmas, and no other Copies of it yet
found.

21. 1624. The Clavis or Key of his writings, written in March and April, printed at the
End of the Forty Questions. in 4^o

Also LXII. Theosophick Epistles written at several times from 1619. to
1624. 35. of them were printed formerly. in 4^o. 2. whereof viz.

The First, concerning what a True Christian is, and

The Second or 10th. of the Killing of Antichrist in our selves. printed in

8^o. The 6th. being the Epistle of the True and False Light, is printed with
the 6. Points. in 4^o. The 7th. of the 62. is the Preface to the Superse-

rial Life. in 12^o. the 20th of the 62. is the Preface to the 2. Apologie
to Tylicken: and 25. more are here printed in 4^o.

The Books which the Author finished not are thus marked ()

The Life of Jacob Behme. written by M^r. Durant Hotham. is printed
at the End of the Mysterium Magnum. in F.

All are to be Sold, and most of them, by Giles Calvert, at
the Black-spread-Eagle, at the West-End
of St. Pauls, London.

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The Errata belonging to the Apologies

Englishers Preface. p. 2. l. 17. r. *selfe same*. p. 8. l. 5. r. *women*.

1. Apologie to Tytchen. Errata.

Title. l. 3. f. the r. this. v. 17. l. 4. & 5. *dele they may*. v. 17. l. 1. r. Faith, before. v. 31. l. 3. r. *others*. v. 46. l. 2. r. *conceived in*. v. 60. l. 2. *dele the* f. v. 72. l. 2. Margr r. l. Tim. v. 85. l. 5. r. *only shined*. v. 125. l. 3. f. himself, r. his owne. v. 128. l. 2. r. or Angelicall. v. 120. l. 7. f. Chalt. r. wilt. v. 221. l. 3. r. the * and in the Margin * 1 Cor. v. 232. f. hath, r. had. v. 235. l. 4. * r. in the Margin * Gen. 3. 15. v. 240. l. 2. Margin f. 10. r. 18. v. 242. * Margin f. 3. 11. r. 311. v. 250. l. 3. r. a Lord. v. 270. l. 5. r. and is become. v. 286. l. 2. r. was the Soule. v. 322. l. 3. f. Fire. r. Fires. v. 252. l. 4. f. Make. r. made. v. 378. l. 6. r. the + Margin + or sternest. v. 389. f. came r. come. v. 412. l. 4. f. as n. also. v. 443. l. 5. Margr f. 16. r. 10. v. 450. r. And he the. v. 463. l. 4. r. wouldst. v. 508. l. 3. r. souls of Men. v. 540. l. 2. r. it upon. v. 547. l. 5. *dele it*. v. 561. l. 3. r. the Divine. 575. l. 3. r. Ruler in, or manifestor of. v. 629. l. 69. r. 629.

2. Apologie to Tytchen. Predestination and Incarnation.

V. 6. l. 3. r. of the. v. 108. l. 7. f. became r. become. v. 128. r. this-world-Kingdome. v. 155. l. 2. Margin l. 54. r. 5. 4. v. 167. l. 5. r. soone come. l. 6. l. * r. + v. 169. l. 7. r. God then. v. 178. l. 6. r. * Margin f. vix. r. viz. v. 198. l. 2. f. to r. with. v. 208. l. 3. f. Man. r. Men. v. 210. l. 1. r. any Mans. v. 261. l. 1. Margin, r. 17. 18. v. 279. l. 5. r. + what. v. 325. l. 2. r. we contend. p. 59. l. 2. r. of Three page 69. l. 1. for concerning. r. containing. for 15. r. 25.

The Power Complexions.

V. 8. l. 8. r. and Garcleffe. v. 9. l. 2. r. Dark, sad, v. 11. l. 7. r. For their. v. 14. l. 3. r. Complexions. v. 24. l. 1. r. or quality. v. 25. l. 3. r. of Constitution. v. 32. l. 3. Marg. f. * r. + v. 34. l. 4. r. though * Margin he perish in his Anger. v. 35. l. 2. f. Bond, r. Band. v. 40. l. 3. r. it is subtle and will. v. 46. l. 1. f. drawne into, r. aware of. v. 49. l. 4. and somewhat. v. 57. l. 2. r. in that. v. 59. l. 5. f. heare, r. here. v. 63. l. 8. * Margin Schwarts Hans. v. 72. l. 3. r. Devill. v. 74. l. 3. f. at r. of. v. 81. l. 7. r. fellow servants. v. 84. l. 4. f. Lost r. Last. v. 86. l. 1. f. * r. + v. 86. l. 3. r. of it. v. 114. l. 8. r. of David, * If the + Morning. v. 126. l. 2. f. is r. it. v. 129. l. 10. f. for, r. far. v. 150. l. 6. and 7. f. feared r. feared. v. 164. l. 6. f. any, r. an.

Considerations upon Elishah Stiefel.

V. 15. l. 5. r. or Power. v. 121. l. 18. r. until in. v. 125. l. 5. Margr r. * v. 127. l. 1. r. shewed. l. 2. First according. v. 127. l. 16. f. becometh r. becometh v. 128. l. 2. f. all so. r. of it therein where, by the. v. 149. l. 4. r. impregnate. v. 156. l. 4. fall. r. also. v. 159. l. 1. r. into the. v. 162. l. 6. Marg. Psal. 143. 2. v. 72. l. 7. r. will, tear v. 80. r. *Wentst*, from the Limut. v. 91. l. 3. Marg. + 2 Kings. v. 127. l. 7. f. borne, r. boarn. v. 134. l. 3. r. worlds the Paradise must.

Apologie concerning Perfection.

l. Text, verke, E. 3. v. 2. l. 13. f. or, r. and. l. 8. v. 11. l. 2. r. To-tall. v. 4. l. 3. Marg. r. * l. 4. Margr r. + Deut. v. 8. l. 2. f. come. r. came. v. 9. l. 2. f. Men, r. Man. l. 5. r. + without. v. 21. l. 2. Marg. r. 32. 33. v. 24. l. 1. r. he is the. v. 62. l. 3. r. beas an. v. 69. l. 1. r. which.

* 180, r. world, in 1. 3. r. one to. v. 25. l. 6. f. of. r. in. v. 119. l. 3. r. conclusion. concerning the Creation of Man. v. 123. l. 1. r. He said. v. 162. l. 2. r. Job's words. v. 164. l. 2. Marg. f. 11. r. v. 179. l. 1. r. Therefore say 1. v. 181. l. 3. r. God, whereas; v. 182. l. 6. Marg. f. 13. r. 3. v. 187. l. 2. f. out. r. not. l. 3. r. Humanity after the Fall: From. v. 190. l. 3. r. Mother of the Love. v. 203. l. 1. r. voyce. as. v. 221. l. 3. r. that he was. v. 228. l. 5. f. reflecth r. rested. v. 229. l. 4. and 6. and 7. r. awaked, v. 244. l. 2. r. Man, not. v. 245. l. 4. f. my. r. the.

II. Text. E. S. v. 3. l. 7. Marg. f. 17. r. 27. v. 4. l. 6. f. come, r. came. T. B. v. 3. l. 10. r. had * Marg. * see verse. 221. v. 22. l. 4. r. himself, out of and in this, v. 46. Marg. f. 28. r. 38.

III. Text. E. S. v. 30. l. 3. f. true, r. truly. L. B. v. 4. l. 2. and 3. r. one, contrary. v. 112. l. 2, and 3. r. Man, especially, being. w. 19. l. 1. Marg. f. 3. r. 5. v. 25. l. 2. r. in-standing, l. 4. r. in-generating. v. 34. l. 2. r. * the. and Marg. * Isai. 54. 5. v. 40. l. 1. f. Free-will. r. Fire-will. v. 72. l. 2. r. * inward Man.

IV. Text. L. Point. E. S. IV. l. 3. r. Eternity or Unity. verse 9. l. 1. r. People; that v. 10. Marg. f. 18. r. 8. v. 78. l. 5. r. own will: In Christ.

II. Point. I. B. v. 63. l. 4. r. the vanity. v. 74. l. 2. r. when I look. v. 78. l. 4. r. substantiality, in, v. 102. l. 1. r. Mother or Finder, v. 108. 24. f. * r. * and in the Marg. f. * r. * v. 109. l. 1. Marg. r. 5. Math. 12. 4. v. 122. l. 10. r. feede, whence sinne.

III Point. v. 22. l. 2. f. became, r. become, v. 30. l. 2. f. them, r. the. v. 37. l. 2. r. Marg. * Mensch. v. 145. l. 1. Marg. r. 26. 4. v. 68. l. 6. r. Serpent, and the Devil, v. 72. l. 2. r. to a BEAST, v. 74. l. 3. childish, That they.

IV. Point. E. S. v. 15. l. 8. r. * Sulamith: Canticles. v. 25. l. 9. r. A. * Marg. Marriage. l. B. v. 129. l. 2. r. would dwell. v. 145. l. 1. r. world, viz. to the. v. 60. l. 1. f. This. r. Thus. v. 68. l. 2. * HEE Marg. * E. S. v. 72. l. 4. r. Transmutation or alteration of. v. 78. l. 5. r. to the Flesh. v. 97. l. 1. f. concerning, r. concerning. v. 122. l. 7. put out (shall. v. 125. l. 1. f. * r. * v. 143. l. 1. r. Sweat Bloody.

I V. Apologie, to Gregory Rickett.

v. 2. l. 3. r. Spirit, v. 11. l. 6. r. Say. * Marg. * Math. 25. 40. v. 57. l. 7. f. for-fook. v. 75. l. 2. r. and the Life. v. 78. l. 1. & 2. f. Man, r. Men. v. 94. l. 3. r. with Christ. l. 4. r. killed them. v. 101. l. 2. f. Separation, r. Seduction, v. 106. l. 1. f. for This. r. Thus. l. 4. r. beleeeve, then I do, v. 120. l. 1. r. not a Meere. v. 131. l. 2. r. him up. v. 138. l. 2. r. his heart. v. 140. l. 1. f. began r. begun. v. 156. l. 2. r. whence he is. v. 178. l. 5. r. had long agoe torne. v. 179. l. 3. f. for, to, v. 181. l. 6. r. But he rejoyceth. v. 194. l. 1. r. a Man. v. 199. l. 5. r. honesthere.

L L

Preface to the Epistles, at the End. for M. H. r. M. B.

The Epistles 14. l. 1. f. 166. l. 1. 1621. Ep. v. 7. l. 10. Marg. f. 18. r. 28.

Ep. 40. v. 16. l. 1. r. he together. Ep. 43. v. 3. l. 7. r. And I Commit. Ep. 46. v. 10. l. 1. r. especially whom. v. 115. l. 3. l. desired. r. decided. Ep. 49. v. 5. l. 3. r. Laboratory. Ep. 53. v. 12. l. 1. r. Electory Council. l. 8. Marg. l. 4. r. Luk. 9. 23. v. 17. l. 5. f. 10. r. into. Ep. 54. v. 16. l. 3. Marg. f. Kurtzen. r. Kurtz. l. 5. Marg. r. Math. 20. 8. Ep. Dutch. l. 5. r. bey cinem. before. Ep. 3. l. 1. r. foregoing Shette. Ep. 3. v. 12. l. 15. r. vegetives. Ep. 9. l. 1. r. my very. In the Table of Epistles Novemb. 17. r. Bernten. l. 37. r. Hr. A.

C. Weisers Ep. v. 4. l. 5. r. we became. v. 7. l. 9. r. his WIFE, v. 14. l. 1. r. Magistrates. v. 17. l. 4. for them. r. thou. v. 24. l. 2. f. Master r. Matter.

